

ALL RELIGIONS
AND
RELIGIOUS CEREMONIES.
PART II.

A VIEW OF THE
IDOLATRY OF THE HINDOOS,
Their History, Religion, Manners and Customs, &c.

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OF SERAMPORE.

ABRIDGED FROM HIS ORIGINAL WORK IN 3 VOLS. 8VO.

TO WHICH IS ADDED
THE
Religion and Ceremonies
OF OTHER
PAGAN NATIONS.

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PREFACE.



EXTRACTS FROM MR. WARD'S PREFACE.

“TO form a just conception of the state of darkness in which so many minds are involved as are comprized in the heathen population of India, a person had need become an inhabitant of the country, that he may read and see the productions of these minds, and witness the effects of the institutions they have formed, as displayed in the manners, customs, and moral circumstances of the inhabitants.”

“A correct knowledge of this people appears to be necessary when we consider, that their philosophy and religion still prevails over the greater portion of the globe, and that it is Hindooism which regulates the forms of worship, and the modes of thinking, and feeling, and acting, throughout China, Japan, Tartary, Hindoost'han, the Burman empire, Siam, Ceylon, &c., that is, amongst more than 400,000,000 of the human race !” “Here then we have the extraordinary fact, that the greater part of the human family are still Hindoos ; or, in other words, that they are under the transforming influence of the philosophy and superstition which may be denominated Hindooism ; regulated by systems invented by the Indian bramhun.” “The opinions embraced by the more philosophical part of the Hindoo nation, are quite distinct from the popular superstition. In this philosophical system the one God is considered as pure spirit, divested of all attributes ; and every thing besides God is declared to be inert matter. This Being is contemplated either as dwelling in his own eternal solitude, in a state of infinite blessedness or repose, or as individuated in every form of life, animal or vegetable.”

“There is another part of the Hindoo system, viz. devotion, and this is said to lead to wisdom and abstraction, and finally, to absorption ; but as no Hindoos are now found to attain abstraction, we must suppose that the merit of their devotion is very deficient. Amongst the great body of Hindos are a few more remarkable than the rest for devotion : these ere mostly found amongst persons tired of the bustle of the world. who sit for hours and days together, repeating the name of some deity, using their bead-roll. Others retire to Benares or some sacred place, and spend their time in religious ceremonies : and these are promised the heaven of the god Shivu. Many persons spend all their days in visiting ho-

ly places and in devotion there, seeking celestial happiness for a time, or the birth of a yogee.' 'Among devotees who seek the same objects must be placed the persons who drown themselves, in a state of perfect health, at Allahabad, and in other places ; and the widow who ascends the funeral pile, also seeks this higher happiness, and is promised by the shastru that, by the merit of this act, she shall take her deceased husband and seven generations of his family and seven generations of her family with her to the heaven of Indru, the king of the gods, where they shall reside during thirty millions of years."

"The Hindoo is unquestionably as susceptible of that improvement which is purely intellectual as the inhabitant of Europe. He may not be capable of forming plans which require great and original powers, nor fitted for bold and daring enterprizes.' 'Reverence for the gods is produced in his mind by observing around him innumerable temples erected to their honour, where they are daily worshipped by persons next in rank to the gods.' 'He is led to adore the priests of his native land, for he is told that the sacred books have been committed to their guardian care ; that these sacred persons came forth from the head of Brumhu ; that religion in all its offices and benefits must proceed from them ; that they are the mouths of the gods ; and that they hold the destinies of men at their disposal. As he passes through the streets, he sees every hand raised to do them homage ; he observes people running after them with cups of water in their hands, soliciting the honour of drinking this water after they have condescended to dip their foot in it."

"It will excite no astonishment, that a superstition thus appealing to the senses, administered by a priesthood receiving divine honours, connected with splendid and fascinating ceremonies, including music and dancing, and gratifying every voluptuous passion, should captivate the heart, and overpower the judgment of youth.' 'There is nothing in the ceremonies of this system of a moral nature, or which can produce moral effects.' 'That system must be essentially vicious which dooms the great mass of society to ignorance, and treats rational beings as though they possessed no powers, except those of the animal. The education of all, except the Bramhuns, is confined to a few rudiments, qualifying them to write a letter on business, and initiating them into the first rules of arithmetic. The culture of the mind is never contemplated in these seminaries.' 'Not a single Hindoo school for girls exists throughout India ; the laws and customs of the Hindoos are inimical to the culture of the female mind."

A VIEW OF THE
IDOLATRY OF THE HINDOOS,
Their History, Literature, Religion, Man-
ners and Customs, &c.

WITH ENGRAVINGS,
EXHIBITING THEIR POPULAR SUPERSTITIONS,
CEREMONIES—THEIR VARIOUS MODES OF
WORSHIP—IMAGINARY DEITIES, &c.

HINDOOSTAN, both in respect to territory and population, includes the most important portion of southern Asia. It is bounded S. E. by the Coromandel coast and Bay of Bengal, and extends north to the boundary of Cashmire, beginning in lat. 8, and running to 35 N. near 2000 miles in length.

From east to west, it extends from the mountains which divide it from the Burman empire to the river Araha, making more than 1600 miles in breadth; viz. from long. 66 to 92 E. The total population of this vast country is estimated at more than one hundred millions, more than one half of which, viz. seventy-one millions, were, in 1815, under British jurisdiction and influence.

History.—The History of this country is involved in the darkest mystical obscurity. The Hindoo historians pretend to commence their accounts with the creation of the world, which they place at a vast distance of time anterior to the real era. They also give an account of the creation itself, of which the following is an abstract.

Creation.—Vishnoo, the preserver, was sleeping on the waters of the deluge, and from his navel had grown a lotus or water-lily: from this flower sprang Brumha (the Creator) who created by his word four persons, but these living a life of austerity, did not propagate; in consequence of which, Brumha applied himself to severe austerities to obtain the blessing of the gods on the work of Creation, till at length he burst into a flood of tears: from these tears a number of titans, or giants arose, after which Brumha's sighs gave birth

to the god Roodru (another name for Shivu.) Roodru, at the request of his father continued the work of creation, but in his hands it proceeded so slowly that Brumha was obliged to resume it ; and he created water, fire, æther, the heavens, wind, the simple earth, rivers, seas, mountains, trees, climbing plants, divisions of time, day, night, months, years, &c. He then created several gods ; one was formed out of his breath ; another by his eyes ; another from his head ; another from his heart, &c. After this Brumha assumed a body possessing the quality of darkness, and created the giants ; then assuming a body possessing the quality of truth, he created other certain gods, and in the evening the progenitors of mankind ; he next assumed a body possessed of the quality which stimulates to activity, and created man. To the creation of man succeeded that of birds, cows, fruits, and all other substances, both animate and inanimate.

The form, and size of the earth is described thus :—The earth is circular and flat like the flower of the water-lily, in which the petals project beyond each other : its circumference is four thousand millions of miles. In its centre is mount Soomeroo, ascending six hundred thousand miles from the surface, and descending 128 thousand below it. This mountain is 128 thousand miles in circumference at its base, and 256 thousand wide at the top. On this mountain are the heavens of Vishnoo, Shivu, Indru, Aguee, Yumas, &c. The kings who first gave laws to mankind were of celestial origin, and were endowed with power, and length of days in proportion to the grandeur and extent of such a world. Thus Swayumbhoovu, from the Vedus or sacred books, found in a boat, compiled the institutes of Munoo, by which laws the world was governed. His son who succeeded him reigned one billion two hundred millions of years, and then abandoning the world, by the power of devotion, obtained celestial happiness. The fourth king reigned 36 thousand years, and then had a separate heaven assigned him, as a reward of his virtues. Then follows a genealogical list of kings, for an account of whom we must refer the curious reader to those who have written more largely on this subject.

In what the Hindoo historians call the second age of the world, the first king whose name was Suguru, had by one of his wives 60 thousand children. They were all sons, born in a pumpkin, and nourished in pans of milk, but when grown up were all reduced to ashes by the sage Kupilu. Several ages after, one of the descendants of Suguru being king, by his religious austerities obtained the descent of the Ganges.

by the efficacy of whose waters, his 60,000 ancestors were brought to life.

Such is the history of the creation as given by the Hindoo philosophers. There is however among them a variety of opinions on this subject. Some of them affirm that the world is eternal, and that it is in vain to seek for the birth of creation. Others agree to give the world a beginning, and add that it is destroyed at the end of a Kulpu, which consists of four hundred and thirty-two millions of years ; that it remains in a state of chaos during a period as long, and is then recreated. Thirty of these kulpus form the reign of a being, called Munos, of whom there are thirty who reigned in succession. These Munooos, as well as most of the gods, have ascended to their present state of eminence as a reward for their actions. When they have enjoyed the whole amount of happiness their works have merited, they ascend or descend to the state proper for them. Notwithstanding the fact that the Hindoos have never produced a wise and honest historian who recorded facts, or described what he saw, they have many books among them which show they were written by learned natives. The Hindoo courts were filled with men who could boast of being authors of works on every science then known.

Law.—The science of jurisprudence particularly appears to have been studied with great attention, as will be seen by the following extract from the table of contents prefixed to the work of Munoo, one of the most celebrated among the Hindoo sages.

Of the duties of kings.—‘ A king is fire and air ; he, both sun and moon ; he, the god of criminal justice ; he, the genius of wealth ; he, the regent of water ; he, the lord of the firmament ; he is a powerful divinity, who appears in a human shape.’—On the necessity of a king’s inflicting punishments ; the dreadful consequences to a kingdom of neglecting punishment ; a king must act in his own dominions with justice ; chastise his foreign enemies with rigour ; he must form a council of Bramhuns ; and appoint eight ministers, having one confidential counsellor, a bramhun ;—other officers to be appointed ; their proper qualifications ;—qualities of an ambassador ;—the commander in chief must regulate the forces ;—the proper situation for a capital ; necessity of a fortress near the capital ; if possible, a fortress of mountains ;—of a king’s marriage ; of his domestic priest, and domestic religion ;—of collectors of the revenue ;—a king’s duty in time of war, and when engaged in battle ; he must never recede

from combat ;—of prizes in war ;—of exercising the troops ;—of officers and troops for the protection of districts ;—of the king's servants ;—of governors of towns ;—of levying of taxes ;—learned bramhuns to pay no taxes ; a learned bramhun must never be allowed so to want as to be afflicted with hunger, or the whole kingdom will perish ;—of secrecy in council ;—of a king's consulting his ministers ; of the important subjects to be debated in council ;—the nature of making war ;—of invading the country of an enemy ;—of forming alliances ;—of the conduct of a king in his house, respecting his food, his pleasures, the divisions of his time, his dress, his employments ;—of a king's sitting in a court of justice ; he must decide causes each day, one after another, under the eighteen principal titles of law, viz. on debt ; ownership ; concerns among partners ; subtracting of what has been given ; non-payment of wages or hire ; non-performance of agreements ; succession of sale and purchase ; disputes between master and servant ; contests on boundaries ; assault ; slander ; larceny ; robbery and other violence ; adultery ; altercation between man and wife ; their several duties ; the law of inheritance ; of gaming with dice, and with living creatures ;—when the king cannot preside, let him appoint a bramhun as chief judge with three assessors. ' In whatever country three bramhuns, particularly skilled in the three several vedus, sit together, with the very learned bramhun appointed by the king, the wise call that assembly the court of Brumha with four faces.' The importance of justice, and the evils of injustice ;—on the necessity of condign punishments ;—no shoodru may interpret the law or sit as judge ; ' of that king who stupidly looks on, while a shoodru decides causes, the kingdom itself shall be embarrassed, like a cow in a deep mire.' A king or a judge must not promote litigation, nor neglect a lawsuit ;—the evidence of three persons required ;—who may be witnesses. The judge is to call upon a bramhun for his simple declaration ; to a shoodru, address a sentence like the following, on the evils of perjury : ' the fruit of every virtuous act, which thou hast done, O good man, since thy birth, shall depart from thee to dogs, if thou deviate in speech from the truth ;'—false evidence may be given from benevolent motives : ' such evidence, wise men call the speech of the gods ; it is only necessary for such a false witness to make an offering to the goddess of learning ;—oaths may be properly taken :—a priest is to swear by his veracity ; a soldier by his horse, elephant, or weapon ; a merchant by his kine, grain, or gold ; a mechanic by imprecating on his own head.

if he speak falsely, all possible crimes ;—on great occasions, witness may hold fire, or dive under water, or severally touch the heads of his children and wife. Punishments for perjury : a perjured bramhun must be banished, a perjured shoodru fined and banished ;—evil of unjust punishments ;—of copper, silver, and gold weights ;—rates of interest ;—of sureties ;—of deposits ;—of sales ;—of shares in common concerns ;—of gifts ;—of non payment of wages ;—of breaking engagements ;—of disposing girls in marriage with blemishes ;—of disputes among owners and feeders of cattle ;—of boundaries for land ;—of defamatory words ;—of criminal punishments ;—of injuries to man or beast ;—‘ a wife, a son, a servant, a pupil, and a younger whole brother, may be corrected, when they commit faults, with a rope, or the small shoot of a cane, only on the back of their bodies ;—‘ men who have committed offences, and have received from kings the punishment due to them, go pure to heaven, and become as innocent as those who have done well ;’—of fines ;—‘ a twice born-man, who is travelling, and whose provisions are scanty, shall not be fined for taking only two sugar-canes, or two esculent roots, from the field of another man ;—of the law of adultery ;—of manslaughter ;—a man not to be punished for adultery if the female consent ;—a low man who makes love to a damsel of high birth, ought to be punished corporally ;—regulations for markets ;—of tolls and freight ; ‘ at sea there can be no settled freight ;’—of the charges for crossing rivers ;—a woman two months pregnant, a religious beggar, a hermit in the third order, and bramhuns who are students in theology, shall not be obliged to pay toll for their passage.”

Ordeal.—Formerly trials by ordeal were common among the Hindoos, and although this mode has been abolished by the East India Company, so far as its influence extends, it is said still to be practised. There are nine kinds of ordeal mentioned. One kind is to weigh the person accused ; then let him bathe with his clothes on ; then he is weighed again, and if with his wet clothes, he be lighter than before, he is acquitted ; if heavier, he is considered guilty. Another kind of trial is by hot, clarified butter, and persons frequently choose this mode of establishing their innocence, when accused of crimes. This was the case with a young married woman, who was charged with a criminal intrigue, while her husband was absent, but who denied the charge, and offered to undergo this ordeal. Accordingly, on the 18th of November, 1807, the husband, having prepared the articles required, and having invited the bramhuns, she underwent the tri-

al in the presence of seven thousand spectators. The trial consists in taking a golden ball from a vessel of boiling hot clarified butter with the hand. This she did, it is said, without the least injury to herself, though a drop of hot oil falling on the hand of the bramhun, to whom she was to give the golden ball, raised a blister on the part. The spectators seeing this proof of the woman's innocence, burst forth into applauses of dhunga! dhunga? happy! happy!

In the administration of the laws, corruption and bribery are common, on the one hand, while on the other, extreme cruelty in the infliction of punishments are frequent.

It is said, that one of the present reigning Hindoo princes, actually employs bands of robbers to plunder his own subjects, and that when they apply to him for redress, he either evades investigation, or grants only a mock trial. Bribes are universally offered, as well to the judge on the bench, as to the petty constable of the village. On the contrary, it is common to see the lower casts punished in the most cruel manner for the most trivial offence, or the slightest want of reverence towards a Bramhun. Thus Menao, the lawgiver, writes, 'that a once born man, who insults the troied born (bramhun) with gross invective, ought to have his tongue slit; for he sprung from the lowest part of Brumha. If he mention the names and classes of the twice born with contempt, as "Oh thou refuse of brumhuns," an iron style ten fingers long shall be thrust into his mouth, red hot. Should he through pride, give instruction to a priest concerning his duty, let the king order some hot oil to be poured into his mouth and ear. These laws are often executed in the most rigid manner, upon that poor degraded race, for whom only they were intended.

Casts.—The different casts, or orders of the Hindoos, are four: viz. the Bramhuns, the Kshutriyu, the Voishyu, and the Shoodru, which, however, include many other divisions and subdivisions. The samu vedu,* the †smritees, and several ‡pooranus, affirm, that the bramhuns proceeded from the mouth of Brumha, the kshutriyus from his arms, the voishyus from his thighs, and the shoodrus from his feet; agreeably to which allegory, the Hindoos, in forming their mingled system of civil and religious polity, have assigned the priesthood, and the work of legislation, to the bramhuns; the executive department to the kshutriyus; trade and commerce to the voishyus, and all manner of servile work to the

* Sacred law.

† Books of civil law.

shoodrus. Like all other attempts to cramp the human intellect, and forcibly to restrain men within bounds which nature scorns to keep, this system, however specious in theory, has operated like the Chinese national shoe, it has rendered the whole nation cripples. Under the fatal influence of this abominable system, the bramhuns have sunk into ignorance, without abating an atom of their claims to superiority ; the kshutriyus became almost extinct before their country fell into the hands of the Mussulmans ; the voishyus are no where to be found in Bengal ; almost all have fallen into the class of shoodrus, and the shoodrus have sunk to the level of their own cattle, except a few individuals whom these bramhinical fetters could not confine, and who, under a beneficent government, have successfully aspired to riches, though denied the honours to which their ingenuity and efforts would have raised them.

Every person at all acquainted with the Hindoo system, must have been forcibly struck with the idea, that it is wholly the work of the bramhuns ; who have placed themselves above kings in honour, and laid the whole nation prostrate at their feet.

By the Hindoo law, the magistrate was not to imagine evil in his heart against a bramhun ; nor could a person of that order be put to death for any crime whatsoever : he might be imprisoned, banished, or have his head shaved, but his life was not to be touched. The tribute paid to them, arising from multiplied idolatrous ceremonies, was greater than the revenues of the monarch. If a shoodru assumed the bramhinical thread, he was to be severely fined. If he gave frequent molestation to a bramhun, he was to be put to death. If a shoodru committed adultery with the wife of a bramhun, he was to be mutilated, and to be bound upon a hot iron plate, and burnt to death. If a* bramhun stole a shoodru, he was to be fined ; but if a shoodru stole a bramhun, he was to be burnt to death. If a shoodru sat upon the carpet of a bramhun, the magistrate, having thrust a hot iron into his fundament, and branded him, was to banish him the kingdom ; or to cut off his posteriors. If a shoodru, through pride, spat upon a bramhun, his lips were to be cut off. If a person of this cast, plucked a bramhun by the hair, or by the beard, or seized him by the neck, the magistrate was to cut off both his hands. If he listened to reproaches against a bramhun, he

* The number of bramhuns in Bengal, compared with the shoodrus, is, perhaps, as one to eight, or one to ten.

was to pour hot lead into his ears. If a shoodru beat a magistrate, he was to have an iron spit run through him, and to be roasted alive ; a bramhun, for such an offence, was to be fined.—And, as though all these horrible punishments on earth had not sufficiently degraded the shoodru, the wrath of the bramhuns pursued him into the next world,—for, the same shastrus teach, that if a shoodru do not rise to receive a bramhun with due honour, he will become a tree after death ; if he look angrily at a bramhun, his eyes will be put out by Yumu, the Hindoo Pluto.

The shastrus* teach, that a gift to a learned bramhun possesses infinite merit ; feasts to bramhuns are considered as very meritorious : a poor man entertains two or three at a time ; a rich man invites hundreds. At all festivals, marriages, &c. one of the most important things to be done is to entertain the bramhuns, and to make presents to them at their dismissal. If a shoodru wish to succeed in any project, he feasts two or three bramhuns. If a man has been entertaining a number of bramhuns, a neighbour says to him, “ Ah ! you are a happy man ! you can honour so many bramhuns ! ” A covetous man is sometimes thus reproached : “ He is very rich, but he cannot bring his mind to part with a mite, no not to entertain bramhuns : he does not even invite a few bramhuns to his house, and wash their feet.” To present gifts to bramhuns at the hour of death, and bequeath to them lands, or cows, or houses, is extolled in the shastrus as a work of merit destroying all sin, and followed in the next world with imperishable happiness.

To drink the water into which a bramhun's toe has been dipped, is considered a very great privilege. When inquiring into this circumstance, it was ascertained, that vast numbers of shoodrus, while fasting, thus purify themselves daily ; that others make a vow to attend to this duty for a length of time, to remove some disease. Indeed, shoodrus may be frequently seen carrying water in a cup, and intreating the first bramhun they meet, to put his toe into it ; after which they drink the water, and bow or prostrate themselves to the bramhun, who bestows his blessing on them ; others preserve some of this holy water in their houses. Persons are found who endeavour to collect the dust from the feet of a lack of bramhuns ; one mode of doing which is, by spreading a cloth before the door of a house where many are assembled at a feast ; as each bramhun comes out, he shakes the dust from his feet

* Law governing the casts.

upon this cloth. Many miraculous cures are said to have been performed on persons swallowing this dust.

But, not only is the body of the shoodru laid prostrate before the bramhun, to lick the dust of his feet, but his soul also is to be sacrificed to his honour ; the Hindoo laws enact, that, to serve a bramhun, falsehood is allowable ! and that if a shoodru dare to listen to the salvation-giving vedu, he is to be punished for his sacrilege. Even at present, if a bramhun happen to be repeating any part of the vedu aloud, a shoodru, if near, shuts his ears, and runs away.

From the preceding statements, it will be abundantly evident, that this whole fabric of superstition is the work of bramhuns : No person may teach the vedu but a bramhun ; —a spiritual guide must be a bramhun ; —every priest (poorohitu) must be a bramhun ; —the offerings to the gods must be given to bramhuns ; —no ceremony is meritorious without a fee to the officiating bramhun ; —numberless ceremonies have been invented to increase the wealth of the bramhuns : as soon as a child is conceived in the womb, a bramhun must be called to repeat certain formulas, when he receives a fee and is feasted ; other levies are made before the birth ; at the birth ; when the child is a few days old ; again when it is six months old ; when two years old ; again at eight or nine ; and again at marriage ; —in sickness, the bramhun is paid for repeating forms for the restoration of the patient ; —after death, his son must perform the shraddhu, the offerings and fees at which are given to the bramhuns, twelve times during the first year, and then annually ; —if a shoodru meet with a misfortune, he must pay a bramhun to read incantations for its removal ; —if his cow die, he must call a bramhun to make an atonement ; —if he lose a piece of gold, he must do the same ; —if a vulture have settled on his house, he must pay a bramhun to purify his dwelling ; —if he go into a new house, he must pay a bramhun to purify it ; —if a shoodru die on an unlucky day, his son must employ a bramhun to remove the evil effects of this circumstance ; —if he cut a pool or a well, he must pay a bramhun to consecrate it ; —if he dedicate to public uses a temple, or trees, he must do the same ; —at the time of an eclipse, the bramhun is employed and paid ; —on certain lunar days, the shoodru must present gifts to bramhuns ; —during the year, about forty ceremonies are performed, called vrutus, when the bramhuns are feasted, and receive fees ; —when a person supposes himself to be under the influence of an evil planet, he must call four bramhuns to offer a sacrifice ; —a number of vows are made, on all which

occasions bramhuns are employed and paid ;—at the birth of a child, the worship of Shustee is performed, when bramhuns are feasted ;—at the time of the small pox, a ceremony is performed by the bramhuns ;—they are paid for assisting the people to fast ;—to remove cutaneous disorders, the bramhuns pray to one of the goddesses, and receive a fee ;—bramhuns are employed daily to offer worship to the family god of the shoodru ;—the farmer dares not reap his harvest without paying a bramhun to perform some ceremony ;—a tradesman cannot begin business, without a fee to a bramhun ;—a fisherman cannot build a new boat, nor begin to fish in a spot which he has farmed, without a ceremony and a fee ;—nearly a hundred different festivals are held during the year, at which bramhuns are entertained, and, in some villages, feasts are celebrated at a hundred houses at once. At the house of a raja, at particular festivals, sometimes as many as 20,000 bramhuns are feasted. Instances are mentioned of 100,000 bramhuns having been assembled at one feast.

Among the Bramhun Casts, there are several degrees or orders. That called *kooleenu* is one indicating the highest merit. None could enter this order unless he was distinguished by meekness, learning, good report, &c. At the present time the highest seat of honour is yielded to a *kooleenu* on all occasions, yet the supposed superiority of this order in natural or acquired talents, no where exists. The name of the order, however, still gives the Bramhuns belonging to it great superiority among the lower orders of this cast.—Thus, each *kooleenu* marries at least two wives :—one the daughter of a bramhun of his own order, and the other of a *shrotriyu* ;* the former he generally leaves at her father's, the other he takes to his own house. It is essential to the honour of a *kooleenu*, that he have one daughter, but by the birth of many daughters, he sinks in respect ; hence he dreads more than other Hindoos the birth of daughters. Some inferior *kooleenus* marry many wives : it is said that some persons have a hundred and twenty ; many have fifteen or twenty, and others forty or fifty each. Numbers procure a subsistence by this excessive polygamy : at their marriages they obtain large presents, and as often as they visit these wives, they receive presents from the father ; and thus, having married into forty or fifty families, a *kooleenu* goes from house to house, and is fed, clothed, &c. Some old men, after the wedding, never see the female ; others visit her once in three or four years. A respectable *kooleenu* never

* Lower order of Bramhuns.

lives with the wife who remains in the house of her parents ; he sees her occasionally, as a friend rather than as a husband, and dreads to have offspring by her, as he thereby sinks in honour. Children born in the houses of their fathers-in-law are never owned by the father. In consequence of this state of things, both the married and unmarried daughters of the kooleenus are plunged into an abyss of misery ; and the inferior orders are now afraid of giving their daughters to these nobles among the bramhuns.

These customs are the cause of infinite evils ; kooleenu married women abandoned by their husbands, in hundreds of instances, live in adultery ; in some cases, with the knowledge of their parents.* The houses of ill-fame at Calcutta, and other large towns, are filled with the daughters of kooleenu bramhuns ; and the husbands of these women have lately been found, to a most extraordinary extent, among the most notorious and dangerous dakaits.†

* Innumerable instances of the foetus in the womb being destroyed by these women, are well known among all the Hindoos. A kooleenu bramhun assured me, *that he had heard more than fifty women, daughters of kooleenus, confess these murders !!* To remove my doubts, he referred me to an instance which took place in the village where he was born, when the woman was removed in the night to an adjoining village, till she had taken medicines, and destroyed the foetus. Her paramour and his friends were about to be seized, on a charge of murder, when the woman returned home, having recovered from the indisposition occasioned by the medicines she had taken. On making further inquiry into this subject, a friend, upon whose authority I can implicitly rely, assured me, that a very respectable and learned bramhun, who certainly was not willing to charge his countrymen with more vices than they possessed, told him, it was supposed, *that a thousand of these abortions took place in Calcutta every month !!* This statement is doubtless exaggerated, but what an unutterably shocking idea does it give of the moral condition of the heathen part of Calcutta. The same bramhun affirmed, that he did not believe there was a single Hindoo, male or female, in the large cities of Bengal, who did not violate the laws of chastity !!—Many kooleenus retain Mussulman mistresses, without suffering in cast, although these irregularities are known to all the neighbours. The practice of keeping women of other casts, and of eating with women of ill-fame, is become very general among the bramhuns. A great proportion of the chief dakaits, (plunderers) are bramhuns. I am informed, that in one day ten bramhuns were once hanged at Dinagepore as robbers, and I doubt not, the well known remark of Governor Holwell is, in substance, true : “ During almost five years that we presided in the judicial cutchery court of Calcutta, never any murder or other atrocious crime came before us, but it was proved in the end a bramhun was at the bottom of it.” *Holwell's Historical Events, vol. 2.*

† Plunderers.

Formerly the bramhuns were employed in austere devotion and abstinence, their business being the worship of the gods—Then they were supported by kings and princes, and it seems did not employ their hands in worldly labour. At the present time only a few are supported in this way, most of them being obliged to enter into all kinds of wordly employment for support; many of them are beggars, some steal, &c.

The cast called *kshutriyu* is said to have been created to protect the cattle, the earth, and the Bramhuns. This cast, as well as the third, called Voishyu has nearly disappeared, having sunk into the fourth order.

The fourth cast, *shoodrus*, is chiefly composed of the vilest and most degraded of the human race. They are not only by civil law rendered unfit to associate with other human beings in this world, but are denied the benefit of those means which are considered necessary to insure happiness in that which is to come. By the rules of the shastrus, or civil law, bramhuns are prohibited from giving spiritual counsel to a shoodru, or to inform of the legal expiation for his sins.

There are many sub-divisions among the shoodrus, some of which are as effectual barriers to mutual intercourse, as the distinctions between the bramhuns and shoodrus. Each of these classes follow distinct employments.

1st class. The first class *voidyus*, are the professed, though not the exclusive *medical men* among the Bengalees. Some of them can read.

2d class. The second is called the *writer cast*. Some of this class also understand medicine, and can read.

3d class are *druggists*. This is a respectable class. Some of them are visited by the bramhuns.

4th class, or *brass founders*. More than fifty different articles are made for sale by this class.

5th class. This class are *shell-ornament makers*. They make and sell the ornaments worn by the ladies on their wrists, &c.

6th class. *Husbandmen*. In general the farmers obtain a bare maintenance; frequently it takes the whole crop to pay their rent, in which families are left with no subsistence, and are turned out to beg or perish.

7th class.—*Barbers*. The Hindoos, even the poorest never shave themselves, or cut their own nails. Shaving is never done in the house, or shop, but sometimes under a small shed, or tree, very often in the street, or road.

8th Class. Confectioners.—They make and sell a great variety of sweetmeats, chiefly composed of sugar, molasses, flour and spices. Of these immense quantities are consumed.

9th Class. Potters.—They make a considerable variety of earthen ware ; plaster houses with clay, make brick, &c.

10th Class. Weavers.—This is at Bengal a numerous class, but except in their business are very ignorant.

11th Class. Blacksmiths.—Not very numerous. Their work is generally clumsy.

12th Class. This class is composed of such persons as awake the king in the morning, by announcing the hour, describing the beauties of the morning, &c.

13th Class. Sellers of Flowers. They prepare the wedding crown for the bridegroom, artificial flowers, &c.

14th, 15th, and 16th classes, are *Charioteers*, and shopkeepers

17th Class. Joiners.—They make gods, bedsteads, doors, boxes, &c.

18th Class. Washermen.—The Hindoo women do not even wash the clothes for their own families. This class are employed for that purpose. They are very dishonest, and will steal, or change garments whenever they have opportunity.

19th Class. Goldsmiths.—They make gods of brass, &c. sundry other articles, as cups, dishes, and gold and silver ornaments.

20th Class. Bankers.—They are money changers, buy and sell old silver and gold, &c. some of them are very rich.

21st Class. Oilmen.—They prepare and sell the oil used for lamps.

22d Class. Milkmen.—They keep a number of cows and sell milk, clarified butter, &c. A Hindoo cow gives only about a quart of milk at a time.

23d Class. Fishermen.—The business of this class is to catch fish, which are sold by their wives at the markets.

24th Class. Distillers.—They make several kinds of arrack, a kind of rum, and several other kinds of spirit.

25th Class. Dancers.

26th Class. Day-labourers.

27th Class. Shoemakers.—This despised class make shoes, of different skins, and even from that of the cow, which are sold for fourpence or sixpence a pair.

28th Class. Ferrymen.—This class are much employed, as there are few bridges, in their country.

29th Class. Palanquin bearers.

30th Class. There are enumerated 10 more classes of the Shoodru cast, some of which are included in the above.

The Hindoo shastrus bear the most evident proofs, that the founders of the system of casts, must have been men who designed to deify themselves. This institution has been, and ever will be one of the greatest scourges, which can afflict those who are doomed to suffer under it. It has no regard to merit, or demerit. It consigns nine tenths of the people, even before birth, to a state of mental and bodily degradation, in which they are forever shut out from all the liberties, honour, or even religion of the country. But not only is the system of cast repugnant to every principle of justice and policy, but to every feeling of benevolence and humanity. The social circle excludes every person, except of the same cast. It arms one class of men against another ; it gives rise to the most insufferable ostentation and pride on the one hand, and to the most abject state of degradation and apathy on the other. It is a sufficient excuse for not doing an act of benevolence towards another, that he is not of the same cast ; nay a man dying with thirst, will not accept of a cooling draught of water, from the hand, or cup of a person of lower cast. In short the cast murders all feelings of benevolence, or pity ; and shuts up the heart of man against his neighbour, in a manner unknown even among savage tribes.

The loss of cast is the most terrible calamity, a Hindoo can suffer. It is worse than death. Instances have frequently happened where persons have pined away and died on this account. Still the crime for which a person forfeits his cast, is often of the most trivial kind, or perhaps an unavoidable, or even a benevolent act. Perhaps the person has been found eating with a virtuous neighbour of a lower cast, or he has visited other countries on business, and has been compelled to starve, or eat food not cooked by persons of his own cast. Or perhaps he has associated with a person of low cast, so far as to help him out of distress. For these or such like reasons the cast proscribes him his father's house, and if his mother consents to talk with him, it must be by stealth, at a distance from the place which was once his home, into which he must never enter.

Not only is a person who has lost cast deprived of his property, and renounced by his friends ; but he is excluded from all the services and comforts of religion, and from all its supposed benefits, at and after death, and is of course considered as certainly miserable in a future state. Numbers of such outcasts abandon their homes, and wander about till death.

Children.—The birth, nursing and education, of their children, are considered as matters of the utmost importance, by the higher classes of Hindoos.

Before the birth of a child, to keep off evil spirits, they lay the scull of a cow smeared with red lead at the door of the house. When the child is born and the father first goes to see it, if a rich man, he puts money into its hand, and the relations do the same. On the sixth day after birth, a certain goddess is worshipped in the room where the child was born, and her blessing implored on it.

The respectable Hindoos, at the birth, keep a record, drawn up by a gunuku, or astrologer, who is informed by the father, of the exact time the child was born, and is requested to cast its nativity and open the roll of its fate. The astrologer goes home, and draws up a paper, describing what will happen to the child annually, for as many years as he is paid. If the fortune of the infant turns out to be good, the astrologer receives additional sums, from year to year. The parent carefully deposits the record in his house, and looks at it occasionally, when good or evil happens to the child.

At the age of a few days the infant is named, generally after some favorite god, but is never called after the father. The reason for this practice probably is, that the Hindoos believe, the repetition of the names of the gods is meritorious, and operating like fire, consumes all sin ; hence the oftener they are repeated in the family, the better.

A Hindoo woman suckles her child, if she have only one, till it is five or six years old ; and it is not uncommon to see such children standing and drawing the mother's breast. A Hindoo mother seldom employs a wet-nurse ; nor is the child fed with prepared food before the expiration of six months. The children of the rich generally go naked till they arrive at their second or third year, and those of the poor till they are six or seven.

As Hindoo women never learn to read, they are unable to teach their children their first lessons, but a father may frequently be seen teaching his child to write the alphabet when five years old ; at which age the male children are commonly sent to the village school.

Rich men employ persons to teach their children, even at five years of age, how to behave on the approach of a bram-hun, a parent, a spiritual guide, &c. how to sit, to bow, and appear to advantage, in society. When a boy speaks of his father, he calls him t'kakooru, lord ; or of his mother, he calls her t'hakooranee. When he returns from a journey, he bows to his father and mother, and taking the dust from their feet,

rubbs it on his head. Considering their inferiority to Europeans in most of the affairs of polished life, the Hindoos in general deserve much credit for their polite address.

Almost all the larger villages in Bengal contain common schools, where a boy learns his letters by writing them, never by pronouncing the alphabet, as in Europe ; he first writes them on the ground ; next with an iron style, or a reed, on a palm leaf ; and next on a green plantain leaf. After the simple letters, he writes the compounds ; then the names of men, villages, animals, &c. and then the figures. While employed in writing on leaves, all the scholars stand up twice a day, with a monitor at their head, and repeat the numerical tables, ascending from a unit to gundas,* from gundas to voorees, from voorees† to punus,‡ and from punus to kahunus ;§ and during school hours, they write on the palm leaf the strokes by which these numbers are defined. They next commit to memory an addition table, and count from one to a hundred ; and after this, on green plantain leaves, they write easy sums in addition and subtraction of money ; multiplication, and then reduction of money, measures, &c. The Hindoo measures are all reducible to the weights, beginning with ruttees,|| and ending with munus.¶ The elder boys, as the last course at these schools, learn to write common letters, agreements, &c. —The Hindoo schools begin early in the morning, and continue till nine or ten ; after taking some refreshment at home, the scholars return about three, and continue till dark. The Bengalee school-masters punish with a cane, or a rod made of the branch of a tree ; sometimes the truant is compelled to stand on one leg holding up a brick in each hand, or to have his arms stretched out, till he is completely tired.—These school-masters are generally respectable shoodrus, though in some instances bramhuns follow this employment. Their allowance is very small : for the first year's education, about a penny a month, and a day's provisions. When a boy writes on the palm leaf, two-pence a month ; after this, as the boy advances in learning, as much as four-pence or eight-pence a month is given.

There are no female schools among the Hindoos ; every ray of mental improvement is carefully kept from the sex. As they are always confined to domestic duties, and carefully excluded from the company of the other sex, a Hindoo sees no necessity for the education of females, and the shastrus themselves declare, that *a woman has nothing to do with the text of the vedu* : all her duties are comprized in pleasing her

* Four. † Twenty. ‡ Eighty. § One thousand two hundred and eighty. || A seed of the abrus pricatorious. ¶ Eighty lbs.

husband, and cherishing her children. Agreeably to this state of manners, respectable women are never seen in the public roads, streets, or places of resort. What would a European say, if the fair sex were at once to be excluded from public view—and if, in every public assembly, every private walk, every domestic circle, he was to meet only the faces of men!

When a child is ill, the mother, supposing that her milk is the cause of its sickness, abstains from bathing, eating sour food, fish, &c. and partakes of food only once a day. Sometimes, after making a vow, and promising some gift, if the deity will restore her child to health, she abstains from cutting the child's hair until the expiration of the vow; others tie up a lock of hair, and repeat over each hair in the lock the name of a different deity: this clotted hair may frequently be seen on the heads of children.

Though the children of the highest and the lowest casts seldom play in company, yet the offspring of casts which more nearly approximate are often seen in the streets, playing together with the utmost freedom; and indeed if a child at play should have food in its hand, and the child of another cast partake of it, it is not much noticed. Hindoo children play with earthen balls, and with the small shells which pass for money. Bigger boys amuse themselves in different kinds of inferior gaming, as dice, throwing kourees, &c.; in boyish imitations of idolatrous ceremonies; in kites; leaping; wrestling; in a play in which two sides are formed, bounds fixed, and each side endeavours to make incursions into the boundary of the other without being caught; in hide and seek, and the like. Children are seldom corrected, and having none of the moral advantages of the children of christian parents, they ripen fast in iniquity, and among the rest in disobedience to parents. At a very early age, they enter the paths of impurity, in which they meet with no checks either from conscience, the virtuous examples of parents, or the state of public morals.—A bramhun, who appeared to respect Christianity, was one day reading the first chapter of the epistle to the Romans in Bengalee; and while going over this melancholy description of the sins of the heathen, he confessed, with a degree of astonishment, how remarkably applicable it was to the manners of his own countrymen.

Marriages.—A Hindoo, except he be grown up, as in second marriages, never chooses his own wife. Two persons frequently agree while the children are infants, to give them in marriage, but most commonly a parent employs a man called ghutuku, to seek a suitable boy or girl for his child.

The son of a shoodru is often married as early as his fifth year ; the sons of a bramhun, after being invested with the poita, at seven, nine or eleven. Delays to a later period are not unfrequent : parents cannot always obtain a suitable match, or money is wanting ; marriages also must be regulated by the cast, and by complicated customs. Amongst the middling ranks, five hundred roopees are often expended, and amongst the rich many thousands, at the marriage of a son.

One of the Hindoo shastrus gives the following directions respecting the qualities of a wife :—“ She who is not descended from his paternal or maternal ancestors within the sixth degree, is eligible by a twice-born man for nuptials. In connecting himself with a wife, let him studiously avoid the following families, be they ever so great, or ever so rich in kine, goats, sheep, gold and grain : the family which has omitted prescribed acts of religion ; that which has produced no male children ; that, in which the vedu has not been read ; that, which has thick hair on the body ; and those, which have been subject to ——[here a number of diseases are mentioned] Let a person choose for his wife a girl, whose form has no defect ; who has an agreeable name ; who walks gracefully like a young elephant ; whose hair and teeth are moderate respectively in quantity and in size ; whose body has exquisite softness.”

The following account of the person of Sharuda, the daughter of Brumha, translated from the Shivu pooranu, may serve as a just description of a perfect Hindoo beauty : This girl was of a yellow colour : had a nose like the flower of the sesamum ; her legs were taper like the plantain tree ; her eyes large like the principal leaf of the lotus ; her eye-brows extended to her ears ; her lips were red like the young leaves of the mango tree ; her face was like the full moon ; her voice like the sound of the cuckow ; her arms reached to her knees ; her throat was like that of a pigeon ; her loins narrow like those of a lion ; her hair hung in curls down to her feet ; her teeth were like the seeds of the pomegranate ; and her gait like that of a drunken elephant or a goose.”

Each cast has its own order of ghutukus, which profession may be embraced by any person qualified by cast and a knowledge of the ghutuku shastrus. They sometimes propose matches to parents before the parents themselves have begun to think of the marriage of their child. Many of these men are notorious flatterers and liars, and in making matrimonial alliances, endeavour to impose in the grossest manner upon the parents on both sides. If the qualities of a girl are

to be commended, the ghutuku declares, that she is beautiful as the full moon, is a fine figure, of sweet speech, has excellent hair, walks gracefully, can cook and fetch water, &c. After the report of the ghutuku, a relation on each side is deputed to see the children, and if every thing respecting cast, person, &c. be agreeable, a written agreement is made between the two fathers : and in this way, persons are united in wedlock with as much indifference as cattle are yoked together ; matrimony becomes a mere matter of traffic, and children are disposed of according to the pride of parents, without the parties, who are to live together till death, having either choice or concern in the business.

These very early marriages are the sources of the most enormous evils ; these pairs, brought together without previous attachment, or even their own consent, are seldom happy. This leads men into unlawful connexions, so common in Bengal, that three parts of the married population, I am informed, keep concubines. Many never visit, nor take their wives from the house of the father-in-law, but they remain there a burden and a disgrace to their parents ; or, they abandon the paternal roof at the call of some paramour. Early marriages also give rise to another dreadful evil : almost all these girls after marriage remain at home, one, two, or three years ; and during this time numbers are left widows, without having enjoyed the company of their husbands a single day : these young widows, being forbidden to marry, almost without exception, become prostitutes. To these miserable victims of a barbarous custom are to be added, all the daughters of the kooleenus, who never leave the house of the father, either during the life, or after the death of their husbands, and who invariably live an abandoned life. The consequences resulting from this state of things are, universal prostitution, and the perpetration of unnatural crimes to a most shocking extent.

In the marriages of the rich, great preparations of music, fire works, illuminations, &c. are made, and vast multitudes are invited to the wedding. Some persons spend more than 100,000 roopees* in the marriage of a son or a daughter. At a fortunate hour in the night, the bridegroom, dressed in silk, and wearing many gold and silver ornaments, a gold chain round his neck, and a gilt crown upon his head, prepares to go to the house of the bride : he is seated in a gilt palanqueen, or in a tuktunama. If in the latter, there is room for

* About 55,000 dollars. A roopee is 2s. 6d. sterling.

four servants to stand at the four corners, in the inside to fan him, or rather to wave over him a brush, made of the tail of the cow of Tartary. The procession at a magnificent wedding is very long : before the bridegroom's palanqueen, the servants of the father walk, carrying silver staves ; open carriages proceed slowly, containing dancing women and singers ; a flag is also carried, and a metal instrument like a dish is placed on an elephant, and beat at intervals. The streets are illuminated by the flambeaux and lights which the attendants carry in their hands ; and fireworks, placed on both sides the streets, are discharged as the procession moves along. Horses, camels, and elephants, richly caparisoned, are placed in convenient situations in the procession, and musicians, playing on various instruments, are placed before and behind the bridegroom. Lately many of the rich natives have called in the assistance of English music at their weddings. At intervals guns are fired. All things for the procession being prepared before-hand, the whole waits for the coming of the bridegroom.

At a marriage, the procession of which I saw some years ago, the bridegroom came from a distance, and the bride lived in Serampore ; to which place the bridegroom was to come by water. After waiting 2 or 3 hours, at length near midnight, it was announced, as if in the very words of scripture, " Behold, the bridegroom cometh ; go ye out to meet him."—All the persons employed, now lighted their lamps, and ran with them in their hands to fill up their stations in the processions ; some of them had lost their lights, and were unprepared ; but it was then too late to seek them, and the cavalcade, something like the above, moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed on a superb seat in the midst of the company, where he sat a short time, and then went into the house—the door of which was immediately shut, and guarded by sepoy.—I and others expostulated with the door keepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment : " And the door was shut !"—I was exceedingly anxious to be present while the marriage formulas were repeated, but was obliged to depart in disappointment.

From time immemorial, the Hindoo young men have con-

sidered a wedding procession, as it passes through the villages to the house of the bride, as *fair game*.—groups of wicked boys and young men, therefore, attack the wedding company in all those ways by which they can most annoy them, and in which they are greatly assisted by the darkness of the night. Serious disputes, attended with the loss of lives, have sometimes occurred amidst this rough and dangerous mirth.

After entering the house the bridegroom is led to the place where the marriage rites are to be performed, and where the father in law, taking off the old garments of the boy, arrays him in new clothes, and takes him into an inner apartment, where they make him stand on a stool placed on a cow's head and certain other things buried in the earth. Next they bring the bride on a stool covered with the bridegroom's old garments, and carry the girl round the bridegroom seven times : they then permit the pair fairly to look at each other, perhaps for the first time. After some few other ceremonies, the officiating bramhun directs the boy to put his hand on a pan of water, and places the hand of the girl on his, he then ties them together with a garland of flowers. Then the father in law repeating the genealogy of the girl from the great-grand father downward, and describing her as wearing such and such jewels, gives her to the boy, repeats also his name and genealogy, the bridegroom answers "I have received her." This being concluded, the father of the bride invites the company to sup at his house. After this a number of ceremonies are performed by the friends, which continue a week or more, when the bride goes to her father's house and the bridegroom to his.

At the end of a year, the bridegroom takes home his wife ; or, if she be very young, she remains at her father's (visits excepted) till the proper time for their ultimate union, when her husband proceeds to the house of his father-in-law, if a poor man, on foot, and if rich, in a palanqueen, with a few friends. When the married pair return to the house of the boy's father, most of those ceremonies are repeated which took place there on the day after marriage. A Hindoo, on his marriage, does not become a house-keeper, as in England, but continues to live with his father ; and in this way, if they can agree, many generations live together. At present, however, separations into distinct families are becoming more and more common.

Few men continue in a single state to old age : those who do, cohabit with concubines : few females remain unmarried ; none who can obtain husbands. Yet the cast presents such

various obstacles to union, and there are so many gradations of rank by which marriages are regulated, that cases do exist in which men cannot obtain wives, nor women husbands. Still, so great a disgrace is incurred by remaining unmarried, that on one occasion a number of old maids were married to an aged kooleenu bramhun, *as his friends were carrying him to the Ganges to die.*

The Hindoos are seldom happy in their marriages ; nor can domestic happiness be expected where females are reduced to a state of complete servitude, and are neither qualified nor permitted to be the companions of their husbands. A man, except he is of low cast, never enters into conversation with his wife, during the day, nor is she ever permitted to eat in the presence of her husband, or to sit in the company even of near friends. An elder brother never looks at his younger brother's wife.

Manners and Customs.—The Hindoos are generally loquacious, and the common people very noisy in conversation. Their youth are lively, inquisitive, and of quick perception. They appear to be capable of great improvement, and of imitating most of the European arts, and carrying them to the greatest perfection : either they are incapable of bold and original designs, or their long slavery to ancient patterns and usages has, like the Chinese shoe, made the whole race cripples.

In their forms of address, and behaviour in company, the Hindoos must be ranked amongst the politest nations. It is true, there is a mixture of flattery, and of fulsome panegyric in their address, but this is given and received rather as the requirement of custom than the language of the heart. It is a polish always understood to lie on the surface ; it pleases without deceiving any body. When he enters the presence of a spiritual guide, the Hindoo prostrates himself, and, laying hold of his feet, looks up to him, and says, ‘ You are my saviour ;’—to a benefactor, he says, ‘ You are my father and mother ;’—to a man whom he wishes to praise, ‘ You are Religion incarnate ;’ or, ‘ O ! Sir, your fame is gone all over the country ; yes, from country to country.’ ‘ As a Benefactor, you are equal to Kurnnu.’ ‘ You are equal to Yoodbisthiru in your regard to truth.’ ‘ You have overcome all your passions.’ ‘ You shew due respect to all.’ ‘ You are a sea of excellent qualities.’ ‘ You are devoted to the service of your guardian deity.’ ‘ You are the father and mother of bramhuns, cows and women.’

When two Hindoos, after a short absence, meet, the infe-

rior first attempts to take hold of the feet of the other, which the latter prevents. They then clasp each other in the arms, and move their heads from one shoulder to the other twice; and afterwards ask of each other's welfare. The inferior replies, 'Through your favour, I continue well.' 'As you command; all is well.' Or he asks, 'How? Is the house well? meaning the family. When a bramhun happens to sit near another bramhun, if a stranger, and if he is speaking to an inferior, he asks, 'Of what cast are you?' The other replies, 'I am a bramhun.' 'To which line of bramhuns do you belong?' 'I am a Rarhee bramhun.' 'Of what family?' 'Of the family of Vishnoot'hakooru.'

When two persons of the lower orders of Hindoos quarrel, if one should strike the other, the person injured appeals to the spectators, and, taking hold of their feet, says, 'You are witnesses that he struck me.' Some of the spectators, unwilling perhaps to become witnesses, say, 'Ah! don't touch our feet;' or, the injured party takes a corner of the garment of each one present, and ties it in a knot, saying, 'You are witnesses that he struck me.' When a Hindoo is guilty of common swearing, he says, 'If I live, let me endure all the sorrow you would endure if I should die; but this oath is wrapped up in three words, 'Eat your head.' Another says, 'Touching your body, I say this.' 'Dohae Gunga!' is another oath; the meaning of which is, 'From such a falsehood preserve me Gunga.' 'If I speak a falsehood, let me be esteemed a rascal.' 'If I have committed such an action, let me be a leper.'

When a Hindoo sneezes, any person who may be present, says, 'Live,' and the sneezer adds, 'With you.' When he gapes, the gaper snaps his thumb and finger, and repeats the name of some god, as Ramu! Ramu! If he should neglect this, he commits a sin as great as the murder of a bramhun. When a person falls, a spectator says, 'Get up.' If he should not say this, he commits a great sin.

The work of a house-wife is nearly as follows; after rising in the morning, in industrious families, she lights the lamp, and spins cotton for family garments; she next feeds the children with sweetmeats, or some parched rice, or milk; after this she mixes cow-dung with water, and sprinkles it over the house floor, to purify it. She then sweeps the house and yard, and, mixing cow-dung, earth, and water together, smears the floor of the house, the bottom of the walls, and the veranda. After this, she eats a little cold, boiled rice, and then cleans the brass and stone vessels with straw, ashes, and water.

Her next work is to bruise the rice and other things in the pedal, (dhenkee,) or to boil the rice, in order to cleanse it from the husk. At ten or eleven o'clock, she takes a towel, and goes to bathe, accompanied by a few neighbours; some women, during bathing, make an image of the lingu, and worship it with the same forms as are used by the men; others merely bathe, and after repeating a few formulas, bowing to the water, the sun, &c. which occupy about fifteen minutes, return home; but if the worship of the lingu is performed, it employs nearly an hour.

It is surprizing, how the country day-labourers are able to support life with their scanty earnings. In some places, their wages do not exceed a penny a day; in others three half-pence, and in others two pence. To enable us to form some idea how these people are able to maintain their families on so small a sum, it is necessary to consider, that their firewood, herbs, fruits, &c. cost them nothing; they wear no shoes nor hats; they lie on a mat laid on the ground; the wife spins thread for her own and her husband's clothes, and the children go naked. A man who procures a roopee monthly, eats, with his wife and two children, two muns of rice in the month, the price of which is one roopee. From hence it appears, that such a day-labourer must have some other resource, otherwise he could not live: if he is a Mussulman, he rears a few fowls; or, if a Hindoo, he has a few fruit trees near his house, and he sells the fruit. If by these, or any other means, the labourer can raise half a roopee or a roopee monthly, this procures him salt, a little oil, and one or two other prime necessaries; though vast multitudes of the poor obtain only, from day to day, boiled rice, green pepper pods, and boiled herbs: the step above this, is a little oil with the rice. The garments of a farmer for a year (two suits) cost about two roopees (5s.); while those of a servant employed by a European, cost about sixteen, (40s.). A few rich men excepted, the Hindoos burn in their houses only oil; they will not touch a candle. Some of the rich, place a couple of wax candles in the room which contains the idol.

The Hindoos are enveloped in the grossest superstition, not only as idolators, but in their dread of a great variety of supernatural beings, and in attaching unfortunate consequences to the most innocent actions.* They never go across a

*The Hindoos consult astrologers on many occasions: the questions they ask refer to almost all the affairs of life: as, whether an article bought for sale will produce profit or not; whether a child

rope which ties an animal, nor across the shadow of a bramhun or an image ; this is a rule laid down in one of the shastrus, for which no reason is assigned. We may suppose, however, with respect to the shadow of a bramhun or an image, that the rule is meant to preserve a proper reverence in the minds of the people.

Many persons in Bengal are called dainus, or witches, whose power is exceedingly dreaded : they are mostly old women ; a man of this description is called Khokusu. Amongst other things, it is said, they are able, while sitting near another, imperceptibly to draw all the blood out of his body, and by a look, to make a person mad. If a dainu shakes her hair in a field at night, it is said, that a number of dainus immediately assemble, and dance and play gambols together as long as they choose, and that if any one comes within the magic circle, he is sure to fall a victim to their power. When a person falls suddenly sick, or is seized with some new disorder, or behaves in an unaccountable manner, they immediately declare, that he is possessed by a dainu. Sometimes the dainu is asked, why she has entered this person ; she replies, that when she came to ask alms, he reproached her. Asking her who she is, she hesitates, and begs to be excused, as her family will be disgraced ; but they again threaten her, when she gives a wrong name ; but being again more severely threatened, at last she replies, “ I am such a person, of such a village ;” or, “ I am such a person’s mother.” The people then peremptorily order her to come out : she promises : and is then asked on what side she will fall, and what she will take, in going out ; whether she will take a shoe in her mouth or not. This she refuses, declaring that she belongs to a good family ; but at last she consents to take a pan of water ; and after two or three attempts, she actually carries the pan of water betwixt her teeth to the porch, where, after sitting down carefully, she falls down on the right side in a state of

in the womb will be a boy or a girl ; whether a wife will bear children or not ; when certain family troubles will be over ; whether a cause pending in a court of justice will be decided in a person’s favour or not ; whether a person will enjoy prosperity in a new house which he is building or not ; whether a person will acquire riches or not ; whether a person’s death will happen at a holy place or not ; how many wives a person will marry ; which wife will be most beautiful ; which wife a person will love most ; how many children by each wife ; how long a person will live ; at the time of death, will a person retain his senses or not ; at that time, which son will be present ; a youth asks, which god he shall choose as his guardian deity ; shall he choose his father’s spiritual guide, or a new one, &c. &c.

insensibility. The attendants then sprinkle some water in the person's face, repeating incantations, and in a few minutes the possessed comes to himself, arises, and goes into the house. This is the common method with dainus. The persons who have been thus bewitched, are said to be numerous ; my informants declared, that they had seen persons in these circumstances, who had been thus delivered from this possession. In former times, the Hindoo rajas used to destroy the cast of a dainu.

Proverbial sayings and descriptions illustrative of manners.—Speaking of a beautiful woman, her dress, &c. What beautiful hair ! It hangs down like the tail of the cow of Tartary, like a skein of silk, like the thatch of a house, &c. It is as black as darkness itself, black as the clouds, &c. The round dot of paint which women make in the centre of the forehead, is compared to the moon, to a star. The parting of the hair on the forehead is compared to a dragon with his mouth wide open, ready to swallow the moon ; the face is compared to the moon, and to the water lily ; the teeth to the seeds of the pomgranate, to pepper corns ; to a row of pearls ; the chin to a mango ; the breasts to a box of essences, or to a pomgranate, or to the bud of a water lily.

A woman walks elegantly when her gait is like that of a goose, or an elephant.

Religious comparisons.—The departure of the soul, is compared to the flight of young birds when they leave the nest, or to the snake casting his skin ;—the body after death, to the bed, which the person, awaking from sleep, has left ;—death is called the great journey ; the long sleep ;—the world, for its vanity, is compared to a bubble : to a dream ; to the tricks of a juggler ;—a person who neglects the great object of his existence, is said to sell himself for the price of an earthen pot ; to scatter jewels in a jungle ;—he who sets his heart on the world, is said to act the part of a mother who throws her child into the arms of a dainu, viz. a witch ; or of him, who rejects the water of life, and swallows poison ; or of him, who ties the knot in the corner of his garment, but leaves out the gold ; or of him who not only sells without profit, but loses the very article itself. In this world, men are like travellers meeting and passing on the road ; or like those who meet at a market ;—men bound by the cords of worldly anxiety, are compared to persons swinging with hooks in their backs on the churuku ; or to straws in a whirlpool ;—the man who is absorbed in worldly cares, is compared to the bullock in the mill, with a cloth over his eyes ; or to the silk-worm, wrapped in its own

web. Religion is compared to a companion in a dreary journey, or to a shady-resting place amidst the toils of a journey, or to a friend ;—an enemy, to a disease ;—youth, to the flood-tide ;—every union is dissolved ;—every elevation is succeeded by depression ;—the transmigrations of the soul are like human footsteps, or the motions of a leech, which always lays hold of another blade of grass before it quits that on which it rests ; so, the soul does not quit one body till another is ready for its reception ;—as a person obtaining a new garment rejects the old, so the soul, quitting an infirm body, enters into a new one.

Various comparisons.—A person who has beaten another very heavily, is said to have beaten him as cotton is beaten ; to have crushed his very bones to powder ; or beaten him as rice by the pedal. Another form of expression, when a person has wounded another, is, he has cut him into slices, as a turnip is cut. A person in haste, is compared to a bramhun invited to an entertainment of sweetmeats, or to a weaver running to buy thread. When two or three persons sitting together make a great noise, a bye-stander says, What, the market is begun ! Of a person who insinuates himself into the favour of another, and then injures him, it is said, He entered like a needle, but came out like a plough-share. A person who vexes another by incessant applications, is compared to a barking jackal following a tiger, or to a tick that lays hold of the flesh, and cannot be torn away ; or to bird-lime. A greedy person is compared to a leech. A young man ‘crazed with care,’ or worn away with disease, is compared to a green bamboo devoured by the worm. A man who can neither retain nor let go an object, or person, is compared to the snake who has seized a musk rat. A person engaged in a perplexing concern says, I find no end to this ravelled thread. A person of confined information, is compared to a frog in a well, or to a new married wife, who is always confined to the house ;—an asthmatic person, to a pair of bellows. To a man surrounded with a large family, it is sometimes said, You live in the market. An ugly wise man, is compared to rice in a dirty bag. The friendship of a good man, resembles an impression on a stone, or excellent masonry. A weak person, is compared to grass ; a man of great powers, to one ball amongst a thousand crows. When a number of experiments are tried without accomplishing the purpose in view, they say, the person involved in such a perplexity is in the heaven

of Trishunkoo.* Falsehood is like water raised by a machine, which soon evaporates. If your friend becomes wicked, you must renounce him, as a boil on the body must be reduced. A person of a mild disposition, is compared to milk or curds. A strong man says to a weak one who has offended him, I will not hurt you—what advantage should I obtain by killing a musk rat. ‘Why ask him for information—he is but the image of a man?’ When a friend has been long absent, he is thus addressed, You are like the flowers of the fig tree, invisible. A friend sometimes says to one who has been separated to a great distance, Our hearts are never separate, but remain united as the sun and the water-lily, as the thunder and the peacock. The person who is under the influence of another, is said to be lead like a bullock with a string through its nose. A person who secretly seeks to injure another, is said to act like the snake who enters the hole of a rat. A beloved object, is compared to medicine for the eyes, or to the staff of a blind man. When a number of evil-disposed persons are sitting together, it is called the council of Ramu, composed of monkeys.

Conversation between a man and his neighbour.

1st Man. He, Oh! Ramu-Lochunu, one word with you.

2d Man. Speak; what command, Sir.

1st Man. Hear, I say; Sir, have you no thought? Do you never look towards your religious and relative duties? Have you lost all shame? and all concern respecting the opinion of your neighbours?

2d Man. You have charged me with a great deal; but why, I have yet to learn: you act like those who throw stones in the dark.

1st Man. If I speak, can you understand? Have you eyes to see? A wise man can understand a hint: a stupid man requires a thing to be beaten into him; and some are so stupid, that you must point to every thing before they can see it.

2d Man. You are pleased to speak only by kind rebukes, but what you mean I cannot discover.

1st Man. Are you not aware that you have a daughter at home unmarried? At seven or eight, people marry their daughters, and this indeed is the appointment of the shastru:

* A kshutriyu king, whom the sage Vishwamitru attempted to send to heaven by the power of his (the sage's) merits; but who being rejected by the gods, remains suspended in the air with his head downwards, neither able to ascend nor descend.

that period is long since gone ; she is now thirteen or fourteen years old, and is very tall and lusty, resembling a married woman of thirty. I hear, also, that your neighbours are whispering things to your disadvantage ; and those who are more bold speak out : with astonishment, they say among themselves, How can that family eat their rice with comfort, and sleep with satisfaction, while such a disreputable thing exists among them ? At present, they are exposed to shame, and their deceased friends are suffering through their retaining a girl from marriage beyond the period which nature has prescribed. All this I hear, and as a relation, am blamed, and therefore I speak.

2d Man. You need not, Sir, urge me to this—I am myself so uneasy, that I cannot sleep. What can I do ? I am helpless. This must be done, but it is not in the power of my hands : birth, marriage, and death are all under the direction of the gods ; can any one say, when they will happen ? When the flower blows, the fragrance will be perceived. This is work that cannot be pushed. Proposals have been received from many places ; but these things require to be well weighed ; we want a young man who is a *kooleenu*, of a religious family, rich, honourable, handsome, and clever. If the bridegroom be faulty, all will go wrong. I cannot put a string round the neck of my daughter, and throw her into the ditch. Therefore, calling the *ghutukus*, and well arranging every thing, this business shall be brought to a close. At present, Sir, however, I must put this burden on my head, and leave it there : my father is very ill ; he has reached a great age ; eighty or ninety years ; two or three doctors attend him, and administer various medicines, which will involve me in an expense of one or two hundred roopees. I doubt whether he will return from this journey or not ; medicines seem to take no effect, from which I learn, that it is all over ; he eats nothing, except a little milk ; as people say, “ My bread is all expended ; ” so it is, I fear, with him ; he has eaten all he will do on earth.

1st Man. See ! Take care ! Take care ! This is the heaviest of all losses to a family. As long as we have not had to carry father and mother to the Ganges, all remains well.—Children are born to drive away danger from parents, and to secure their happiness after death. Hitherto your father has carried your burden ; it is now your duty, now the evil day is come upon him, to become his servant. Those are our friends, who remain near us in danger and at death. He who

does not assist a parent at these times, is his father's ordure.
(*They go to see the old man.*)

Oh! Ramu-Lochunu! There is no hope of your father. Death has stopt up all the doors, and is ready to secure his prey. It is not advisable to keep him any longer in the house; you had better make the journey to the Ganges.—Who can tell what will take place in the night. Yumu has seized the locks of us all; when he will carry us off, he will tell nobody: therefore while there is time, stop the sluices.

2d Man. Ah! Sir, the burden has fallen upon me all at once: my father used to manage every thing: I ate and walked about. I know nothing of what is best; you, Sir, are well versed in all these things: you have done these last offices for many; having been once sick, a man becomes a physician; let whatever is necessary be done, that I may not be blamed.

Another neighbour. Here is no need of hesitation: the play is up with the old man; let him be carried to the Ganges, and there cause him to hear the Ramayunu; and, according to circumstances, do the needful. This is not a child, that its death should be the cause of sorrow; he is an old man; carry him with joy to the Ganges.

1st Man. I hear, that your mother will go with the old man.

2d Man. I hear so from the women, and indeed I expected it; for she was always with my father, and waited upon him with the greatest attention; she spoke to me also, begging me to mind religion, and not be unhappy; and then, as is usual, she took no farther notice of worldly things.

1st Man. Well, it will then be necessary to buy a new garment for her; some pitch, clarified butter, sandal-wood, parched rice, a few kourees, red lead, red thread, two bamboo levers,——

The Hindoos write with a reed, and hold their pen with the whole grasp of the hand. They seldom use a seal for their letters, but write on the folds of the back, that which they consider equivalent to an oath of secrecy; that is, they make certain signs, which are known to indicate the seven seas, the four vedus, and the sun and moon, by the names of all which, each person into whose hands the letter comes is bound, as by an oath, not to violate its contents.—Before the entrance of Europeans into India, there was no post; letters, &c. were always sent to a distance by private messengers. The native merchants are, however, now very glad to avail themselves of the post, by which mercantile transactions are so exceedingly facilitated.

The directions on their letters to us would appear singular enough. Thus a man directs to his patron : “ To my supporter’s (mentioning the name) excellent feet,” I write this. A woman directs to her son, “ To the fortunate H—, my son, more beloved than my own life, long life to thee.” The son directs, “ To my mother, the worshipful goddess Shree-Muttee, to your water-lily feet, possessed of the fortune of Shree.”

Deaths and Funeral Ceremonies.—When a person is on the point of death, his relations carry him on his bed, or on a litter, to the Ganges. This litter consists of some bamboos fastened together, and slung on ropes. Some persons are carried many miles to the river ; and this practice is often attended with very cruel circumstances ; a person, in his last agonies, is dragged from his bed and friends, and carried, in the coldest or the hottest weather, from whatever distance, to the river side, where he lies, if a poor man, in the open air, day and night, till he expires.

When a person is brought down to the river side, if he is able to see his friends, they go to him. One of them perhaps, addresses a few words to him : “ O Khooru !* do you know me ?” “ Yes, I do.” “ How are you ?” “ I am well. What need is there that I should stay here, if Gunga† will but give me place.”—“ True, Khooru, that is all that’s left now.” If the dying man is speaking to a superior, he says—“ Through your blessing, let me go to Gunga ;” if to an inferior, he says, “ Pray for me, that Gunga may receive me.” He then, perhaps, speaks of his worldly troubles : “ One thing respecting which I am uneasy is, I have not given in marriage my two daughters : here are also five children for whom I have not been able to provide—nor is there so much as ten roopees for my funeral offerings ;—but you are here ; do you contrive that my family may not remain unclean‡ for want of the means of performing these last rites ; and see that these two daughters are married to the children of good men.” The other replies, “ Oh ! Khooru ! put away these thoughts : repeat the names of the gods.” Some

* Khooru signifies uncle. The Hindoos call one another by the names of relations, though there is no relationship. When two neighbours meet, the elder addresses the younger by the name of brother. A younger addresses an elder by the names uncle, elder brother, or grand-father’s brother (t’hakoor-dada).

† Gunga, Ganges.

‡ The members of a family remain unclean, and are cut off from all hopes after death, till this ceremony is performed.

other person says, "Oh! Khooru! Khooree* wishes to come and see you: what say you?" He makes a sign for her to come; or, he says, "I am going—what can she do? Here are people to wait upon me: she will only increase grief." Some one again addresses him: "Oh! Khooru! perform Voiturunee."† He consents; when the ceremony is performed.

As death approaches, the relations exhort the sick man, if he is a regular Hindoo, to repeat the names of Narayunu, Brumha, Gunga, his guardian deity, and those of other gods. If he is a voishnavu, they tell him to repeat the name of Muha-probhoo, Krishnu, Radha, &c. The poor call upon different deities indiscriminately. The dying man repeats these names as well as he is able; the relations vehemently urge him to go on calling upon these gods, in which they also join him: eight or ten voices are heard at once thus employed. If the doctor is present, and should declare that the patient is on the point of expiring, he tells them to let him down into the water up to the middle. When there is no doctor, his friends attend to this according to their own judgment. Just before or after being thus immersed, they spread the mud of the river on the breast, &c. of the dying man, and with one of their fingers write on this mud the name of some deity; they also pour water down his throat; shout the names of different deities in his ears, and, by this anxiety after his future happiness, hurry him into eternity; and, in many cases, it is to be feared, prevent recovery, where it might reasonably be expected. If the person, after lying in the water some time should not die, he is brought up again, and laid on the bank, and the further progress of the disease is watched by the relations. Some persons who are carried down to the river side revive, and return home again; but scarcely any instances are known of persons surviving after this half immersion in water. In cases of sudden and alarming sickness, many are actually murdered by these violent means of sending men to Gunga. If a Hindoo should die in his house, and not within sight of the river, it is considered as a great misfortune, and his memory is sure to be stigmatized for it after death.

* Khooree, aunt.

† That is, perform the ceremonies for securing a passage across the river of death. These ceremonies consist of certain gifts to Vishnoo, as a cow, or the value of a cow; or the commutation of this, a trifling sum in kourees. Rice, clarified butter, &c. are also offered to Vishnoo.

Immediately after the person is dead, and in many cases before this event, preparations are made for burning the body. Sometimes the wood is brought and placed by the side of the sick person while he is living. About 300lbs of wood are sufficient to consume a body. A hole is dug in the earth by one of the relations of the deceased ; over which the wood is placed. The body is then laid on, and the heir at law having lighted some straw, walks round the pile three times, with face averted, and touches the mouth of the deceased with the fire ; after which those present set fire to the pile ; and the body is consumed. In some parts of Hindoostan the body is buried in the earth, and the funeral service is said to be very solemn and affecting. The officiating bramhun on these occasions addresses the respective elements in the following manner :

O EARTH ! to thee we commend our brother ; of thee he was formed ; by thee he was sustained ; and unto thee he now returns !

O FIRE ! thou hadst a claim in our brother ; during his life he subsisted by thy influence in nature ; to thee we commit his body ; thou emblem of purity, may his spirit be purified on entering a new state of existence !

O AIR ! while the breath of life continued, our brother respired by thee ; his last breath is now departed ; to thee we yield him !

O WATER ! thou didst contribute to the life of our brother : thou wert one of his sustaining elements. His remains are now dispersed ; receive thy share of him, who has now taken an everlasting flight.

Condition of Hindoo Females.—The lives of the Hindoo females are always spent in a state of degradation, if not in hardship, and misery. The institution of infant marriages, is to them the source of many and great evils. The contract is made without the consent or knowledge of the parties. Affection of course has nothing to do in the case, and frequently the parties not liking each other never live together. Another more serious objection to this custom arises from the number of females left in a widowed state even while children, and who, being forbidden by the laws to marry again, generally become outcasts in society.

To this unfeeling custom is to be added another, still more barbarous, and which falls upon the whole body of females, that of denying them even the least portion of education ; the most direful calamities are denounced against the woman who shall dare to aspire to the dangerous pre-eminence of being

able to read and write. Not a single female seminary exists among the Hindoos ; and possibly not twenty females, blest with the common rudiments of even Hindoo learning, are to be found among as many millions. How greatly must a nation suffer from this barbarous system, which dooms one half of the immortal beings it contains to a state of brutal ignorance !

This deficiency in the education and information of females not only prevents their becoming agreeable companions to their husbands, but renders them incapable of forming the minds of their children, and of giving them that instruction which lays the foundation of future excellence ; by which tender offices, European mothers become greater benefactors to the age in which they live, than all the learned men with which a country can be blessed.

The exclusion of females from every public and social circle, is another lamentable blemish in the civil institutions of the Hindoos ; for who will deny, that to the company of the fair sex, we are to attribute very much of the politeness and urbanity which is found in the manners of modern times amongst European nations !

The permission of polygamy, and the ease with which a man may put away his wife,* must be highly unfavourable to the interests of virtue, and contribute greatly to the universal corruption of the people. It is only necessary for a man to call his wife by the name of mother, and all connubial intercourse is at an end : this is the only bill of divorcement required.

Manners.--The natives are full of extravagant flattery, & the most fulsome panegyric. It is really curious to see the contrast betwixt the bluntness of an enlightened European or American, and the smooth, easy, and even dignified polish of these naked Hindoos. On proper occasions, their conduct is truly graceful ; and perhaps they may not improperly be ranked amongst the politest nations on earth ; yet, it is equally true, that, where a Hindoo feels that he is superior to a foreigner, in wealth or power, he is too often the most insolent fellow on earth.

Connected with this defect in the Hindoo character, is their proneness to deception and falsehood. Perhaps this is the vice of all effeminate nations, while blunt honesty, and stern

* "A barren wife may be superseded by another in the eighth year ; she whose children are all dead, in the tenth ; she who brings forth only daughters, in the eleventh ; she who speaks unkindly, without delay."--*Munoo*.

integrity, are most common in climates where men are more robust. It is likewise certain, that people in a state of mental bondage are most deceitful ; and that falsehood is most detested by men in a state of manly independence. An English sailor, however vicious in other respects, scorns to take refuge in a falsehood : but the Hindoos, imitating the gods, and encouraged by the shastru, which admits of prevarication in cases of necessity, are notoriously addicted to falsehood, whenever their fears, their cupidity, or their pride, present the temptation. The author has heard Hindoos of all ranks declare, that it was impossible to transact business with a strict adherence to truth, and that falsehood, on such occasions, would not be noticed in a future state. At other times, they profess to have the greatest abhorrence of lying, and quote the words of their shastrus which prohibit this vice, with every appearance of conscientious indignation.

They are very litigious and quarrelsome, and, in defence of a cause in a court of justice, will swear falsely in the most shocking manner, so that a judge never knows when he may safely believe Hindoo witnesses. It is said, that some of the courts of justice are infested by a set of men termed *four anas' men* ; who, for so paltry a sum, are willing to make oath to any fact, however false.

The treachery of this people to each other is so great, that it is not uncommon for persons to live together, for the greatest length of time, without the least confidence in each other ; and, where the greatest union apparently exists, it is dissolved by the slightest collision. A European never has the heart of a Hindoo, who neither knows the influence of gratitude, nor feels the dignity of a disinterested attachment.

The Hindoos are excessively addicted to covetousness, especially in the great towns, where they have been corrupted by commerce : almost the whole of their incidental conversation turns upon roopees and kourees.

Gaming is another vice to which the Hindoos, encouraged by their sacred writings, are extremely addicted, and in the practice of which their holiest monarch, Yoodhist'hiru, twice lost his kingdom.

They are fond of ostentation, and, for the sake of the applause of their neighbours, however parsimonious at other times, will be content to incur the heaviest expenses. Their feasts, marriages, and other shows, are all regulated by this principle. 'A great name' is the first object of their desire, and reproach the greatest object of their dread. Such a

person has married his daughter to such a kooleenu, or, he is of a family uncontaminated by mixture with shoodrus, or by eating prohibited food; or, he has expended so many thousand roopees on the funeral rites for his father; or he is very liberal, especially to bramhuns; or, he is very eloquent, or very learned—are common forms of commendation among this people, and to obtain which they consider no sacrifices too great,

Literature.—The Hindoos attribute their ancient writings to the gods; and, for the origin of the vedus, or sacred writings, they go still higher, and declare them to have been from everlasting. Though it would be unjust to withhold the palm of distinguished merit from many of their learned men, especially when we consider the early period in which they lived, yet, when compared with the writers of modern times, we are ready to pity the weakness of unassisted reason, even in individuals in whom it shone with the highest splendour.

Hindoostan has produced a vast number of writers, particularly on the subjects of religion and philosophy; and it is a most curious fact that on both these subjects, the opinions of the Hindoo, and those of the Greek philosophers, agree exactly in many of the material points. The subjects which engaged the chief attention of the Hindoo philosophers, were the *divine nature*, the *evidences of truth*, the *origin of things*, the *nature of the different forms of matter*, and the *methods of obtaining reunion to the soul of the world*, and it will not escape the recollection of the classical reader, that these were the very subjects as constantly discussed in the Grecian schools. We cannot here enter fully into this subject, but must content ourselves with stating some of the doctrines of the Hindoo philosophers, and occasionally comparing their notions with those of the Grecians.

Kopilu, the sage, and grandson to Munoo, teacher of some of the sacred writings, taught that nature was the origin, or root of the universe, because every thing proceeded from it, or was to be traced to it, and that beyond it nothing was discoverable. Nature he said was indescribable, because none of the senses could comprehend it, and yet, that it was one, under several forms; as time, space, &c. are one, though they have many divisions; that there was in nature a property which is called Greatness, from which arose pride, or consciousness of separate existence, or appropriation; from the latter quality, spring water, fire, air, and space, or primary atoms; and he described these elements combined, as forming

a pattern, or archetype, from which the visible universe was formed.

Pythagoras said that "Intelligible members are those which subsisted in the divine mind before all things, from which every thing has received its form, and which always remain immutably the same. It is the model or archetype, after which the world, in all its parts, is framed."

Kopilu made no distinction between the soul and the animal spirit, but declared, that when the soul became united to matter, it was absorbed in animal cares and pleasures.

Plato taught, that the soul of man was derived from God through the intervention of the soul of the world; that the soul of the world, had some admixture with matter, and that consequently the soul of man must participate in the admixture. This material portion of the soul of man, Plato considered as the root or seed of moral evil.

Putunjulee taught, that the divine spirit and the soul of man were distinct, that the former was free from passion, but not the latter; that God was possessed of form, or was to be seen by the Yogee, or those who desire absorption into the divine essence; that he is placable, glorious, the creator, preserver, and the regenerator of all things; that the universe first arose from his will, or command, and that he infused into the system a power of perpetual progression. He says that there are five kinds of men, viz. those who are governed by their passions, the wrathful, the benevolent, the pious, and those who are freed from worldly attachments; and that emancipation, or deliverance from passion, is to be obtained by yogu, that is, by perfect abstraction of mind. Pythagoras had the same idea. He says, "in the pursuit of wisdom, the utmost care must be taken to raise the mind above the dominion of the passions, that it may be inured to converse with itself, and to contemplate things spiritual and divine. Contemplative wisdom cannot be completely attained, without a total abstraction from the ordinary affairs of life. Vedu-Vyasu, one of the most learned among the Hindoos, taught, that the best idea we can form of God is, that he is light, or glory. At the same time he maintained, that God was a spirit, without passion, separated from matter; that he is pure wisdom and happiness; one without a second, everlasting, incomprehensible, unchangeable; and that after describing all modes of existence, he is that which is none of these. He also believed, that to obtain deliverance from matter, or return to God, the devotee must read the vedus; must suffer no desire of advantage to mix with his devotions; renounce every thing

forbidden in the shastrus ; render himself pure by daily duties ; must acquaint himself with the unprofitableness of that which is fleeting, and the value of that which is unchangeable ; renounce all hope of present, or future rewards, and meditate on God in the form by which he is made known. By the power of these meditations, the soul will leave the body and ascend to heaven, and will finally be absorbed into the divine nature.

Bhrigoo. This sage is said to have been tall, of a light brown complexion, with silver locks, wearing the beard of a goat, a shred of cloth only round his loins, and holding in his hand, a pilgrim's staff and a heygan's dish. Diogenes wore a coarse cloak, carried a wallet and a staff ; made the porches, and other public places his habitation ; and depended upon casual contributions for his daily bread.

The above comparisons will suffice to show the philosophical, and religious opinions of the Hindoo sages, and their strict agreement with the doctrines taught by the Greek philosophers.

Present state of learning among the Hindoos.—In former ages, the Hindoo philosophers were unquestionably men of deep learning and erudition, and having spent many years in acts of rigid austerity, were honoured as persons of so great sanctity of character, that they attracted universal homage and applause : Some of them had more than a thousand disciples, or scholars. These philosophers were almost invariably ascetics, or mendicants, wandering through all parts of the country and instructing the people, in what was considered the most useful learning. One, named Shunkuru, determining to raise his sect, made the tour of India for the purpose of disputing with the learned, and gaining proselytes. In this pilgrimage, he was every where so successful, that he was styled the conqueror of the world. As his terms of dispute were, that if he was unable to obtain the victory he would embrace a secular life, while, if he defeated his antagonist, this antagonist should become a dundee.* Multitudes were constrained to enter into this order of ascetics.

The effects of this journey and of these labours, are visible to this day : it is said that not less than 4000 dundeess now reside at Benares, and there is still remaining four small elevations, on which it is said this philosopher used to sit to deliver his discourses. This age of learning among the Hindoos has

* Dundee, means a staff, a name applied to this sect of philosophers because they performed pilgrimages.

long since passed away. At present, almost every person who engages in the pursuit of knowledge, does so for the sake of a subsistence, or for the increase of his wealth. India contains few if any individuals who, satisfied with their present possessions, devote their time to the pursuit of science. The whole is a trade ; hence knowledge is only so far pursued as it will be productive of money, and no art or science is carried to perfection ; each person furnishes himself with what he thinks will carry him through life ; he has no ambition to enlarge the bounds of knowledge ; he makes no experiments ; it never enters into his mind that he can exceed his forefathers ; to gain the smallest moiety of what they acquired, is almost more than he hopes to realize.

It is laid down as a rule in the shastrus, that a gift to a bramhun is meritorious in proportion to his learning : hence those who are esteemed the most learned carry away the most costly presents at the close of feasts and great ceremonies : different offices under government require a knowledge of some of the law books ; this excites many to apply themselves to this sort of learning. To be a family priest, it is necessary that a person be acquainted with many of the forms of the Hindoo religion ; and these forms are not to be obtained without reading. It is owing to these, and the like circumstances, that the little knowledge the present race of Hindoos possess of their own shastrus is preserved. A considerable number of the bramhuns and voidyus learn the Sungskritu grammar, but the old Sungskritu, the dialect of the vedu, is known by very few. The contents of these trifling publications relate to the mythology of the country, to ascetics, to the miracles of Hindoo saints, and to the advantages of devotion to the gods : here and there will be found sentiments of a moral nature, but mixed with a far greater number relative to the revels of Krishnu. The great bulk of the people are perfectly unacquainted with letters, not possessing even the vestige of a book, and what they hear read or recited neither enlightens nor improves the mind. It is supposed, that of the persons grown up to maturity among the male population in Bengal, not more than two hundred in a thousand can read, though there are schools all over Bengal, for the instruction of children in reading, writing, and accounts.

The paper upon which books are written, called toolatu, is coloured with a preparation composed of yellow orpiment and the expressed juice of tamarind seeds, to preserve it from insects. The price varies from three to six quires for a roopee. The Hindoo books are generally in single leaves, with

a flat board at the top, and another at the bottom, tied with cords, or covered with a cloth. They are about six inches broad and a foot and a half long. The copying of works is attended with the creation and perpetuation of endless mistakes ; so that a copy can never be depended upon until it has been subjected to a rigid examination.

A great portion of what has been written by Europeans respecting the Hindoos, ought to be considered as having decided nothing : all the real knowledge that has been obtained of the Hindoo philosophy and mythology is to be attributed to the different translations from the Sungskritu. As these translations increase, these systems will be better known ; and whenever the time shall arrive that translations of their principal learned works shall have been accomplished, then, and not before, will the public be able completely to decide respecting a system of philosophy spread over so large a part of the eastern world. If the British Government, or the East India Company, or any joint bodies of learned men, would encourage translations, or send out a few ingenious young men to study the Sungskritu, and then employ them, at proper salaries, in making the necessary translations, in a few years not a vestige of important knowledge respecting the real nature and principal features of the Hindoo philosophy and mythology would remain concealed. This is an object which every friend of true science must desire. The Council of the College of Fort William and the Asiatic Society, in coming forward to patronize translations from the Sungskritu, deserve the thanks of the literary world ; but the operations of these two bodies alone are too slow to accomplish what is desired in any reasonable time. A similar plan, on a more extensive scale, is wanted.

Colleges.—The name given to Hindoo colleges or schools is Chutooshpat'hee, which signifies the place where the four shastrus are studied. This word is changed, in its popular use, to Chouparee.

These places are generally built of clay. Sometimes three rooms are erected, and in others eight or ten, in two side rows, with a reading room, open on all sides, at the farther end : this is also of clay. These college sleeping rooms, and the college hall, would greatly surprise an English academician ; but the Hindoos have yet to learn, that splendid edifices and large endowments are essential to learning.

These miserable huts are frequently erected at the expense of the teacher, who not only solicits alms to raise the building, but also to feed his pupils. The buildings which

contain seven or eight rooms cost seven or eight pounds sterling : the ground is commonly a gift, but in some cases rent is paid. In particular instances both the ground and the expenses of the buildings are a voluntary gift, and there are not wanting cases of lands being bestowed on schools, and of persons appropriating a monthly sum to their support. At Nuddeya the last case is common.

After a school-room and lodging rooms have been thus built, to secure the success of the school, the teacher invites a few bramhuns and respectable inhabitants to a short entertainment, at the close of which the bramhuns are dismissed with some trifling presents.

If the teacher finds a difficulty in obtaining scholars, he begins the college with a few junior relatives ; but should he have obtained some reputation for learning in the common disputes at the funeral feasts, weddings, dedication of sacred things, &c. he soon collects a number of purooas, viz. pupils, or readers.

The school opens every morning early, by the teacher and pupils assembling in the college hall, or hut, when the different classes come up in turns. At the close of these labours, about three hours are devoted to bathing, worship, eating, and sleep ; and at three they resume their studies, which continue till twilight. Nearly two hours are then devoted to evening worship, to eating, smoking, and relaxation ; and the studies are afterwards resumed, and continued till ten or eleven at night.

There are three kinds of colleges in Bengal : one in which the grammar, the poetical works, and the dissertations on the beauties and blemishes of poetry, are read ; and in a few of these schools, something of the pooranus and smritees is taught. In the second order of colleges, the law works are read, and in some cases the pooranus ; and in the third order, works on the nyayu durshunu. In all these colleges, select works are read, and their meaning explained ; but instruction is not conveyed in the form of lectures.

In the colleges for grammar, learning, &c. the pupils repeat assigned lessons from the grammar used in each college, and the teacher communicates the meaning of the lessons after they have been committed to memory. The evenings are occupied in repeating these lessons.

Works on Ethics.—The Hindoo sages have written less on morals than on any other subject. Only one original work on ethics is to be found among the innumerable volumes of their literature. The author of this is Vishnoo-Shurma, and

the work has been translated by Sir Wm. Jones. The book is called *Puncheu Truntra*.

Maxims from the Puncheu Tuntru.—Riches are treasured up against the day of danger ; but to save life, every thing is to be sacrificed. If life be preserved, all is safe ; if life be lost, all is lost.

Death is inevitable : if so, still it is better to die in the pursuit of good than of evil.

For a dependent who serves another without reward, let life itself be hazarded.

Life is of no value, if fame be gone : the body is destroyed in a moment, but honour will last for ages.

Death, dreaded through life, is not perceived when he arrives.

Friendship never subsists between the eater and that which may become food.

Contract not sudden friendship with a new comer.

Danger should be feared when distant, and braved when present.

Men are not to be honoured or slain according to their cast, but according to their actions.

An excellent person presents to a guest, a clean seat, water, and sweet words.

The sight of the eyes is not sight ; but he is blest with vision who possesses knowledge ; the ignorant are the blind.

Of these afflictions, viz. the want of children, losing them as soon as born, or their remaining in a state of ignorance, the former is the least painful.

Of all precious things, knowledge is the most valuable ; either riches may be stolen, or diminished by expenditure, but knowledge is immortal, and the greater the expenditure the greater the increase ; it can be shared with none, and it defies the power of the thief.

He who is not placed on the list of fame, is dead while he lives.

He who seeks neither learning, riches, power, religious austerities, nor charity, is the ordure of his mother.

The following things produce pleasure : the increase of riches, health, an affectionate wife, an obedient son, and that learning by which wealth may be acquired.

The person who possesses neither religion, nor riches, the desire of happiness, nor of liberation, is a two-legged goat, with false teats on its neck.

When a man enters upon the practice of religion, let him do it with all his powers, realizing death as near at hand ;

when he seeks riches and knowledge, let him esteem himself immortal.

He who is destitute of courage in commencing an undertaking, and of power and diligence in prosecuting it, always says, The secret will of fate must be accomplished ; there is no reversing it. But the man of business says, Fate always works by instruments ; a carriage can never travel with one wheel : the prey never falls into the mouth of the lion.

He who seeks the company of the wise, shall himself become wise : even glass inserted in gold, resembles a pearl ; an insect, when concealed in a flower, is placed on the head [rather in the hair as an ornament.]

The state of the understanding is seen in the attachments a person forms.

It is impossible to accomplish an object by unfit instruments. In the power of speech, whatever pains may be taken with it, a crow will never equal a parrot.

An excellent family gives birth to excellent children.

A wise man surrounded with real friends, can accomplish the work of the rich and the powerful.

The covetous and the dissatisfied have no home. Covetousness produces sin, and sin death.

Good derived from evil is not good. No good is obtained without a risk.

Truth, contentment, patience, and mercy, belong to great minds. The good exercise compassion by making the case of others their own.

The house of that man is empty which contains neither an excellent son nor an excellent friend.

A wise man will not proclaim his age, nor a deception practised upon himself, nor his riches, nor the loss of riches, nor family faults, nor incantations, nor conjugal love, nor medicinal prescriptions, nor religious duties, nor gifts, nor reproach, nor the infidelity of his wife.

A man of excellent qualities is like a flower, which, whether found amongst weeds or worn on the head, still preserves its fragrance.

It is better to make a vow of silence than to utter falsehoods ; to be an eunuch than to seduce the wife of another ; death is better than the love of slander ; mendicity than the enjoyment of property obtained by fraud ; and sitting alone in a forest, than in the company of unreasonable men.

The life of the diseased, of a wanderer, of a dependant, and of one living in the house of another, is death ; and the death of such a one is rest.

The contented are always happy ; the discontented are ever miserable.

Religion.—The number of the Hindoo gods and goddesses amount to 330,000,000 ; yet they have not names for all, but they say that God performs all his works by their instrumentality, and that all human actions, as well as all the elements, have their tutelar deities. Thus they consider, somewhat after the ancient Platonic notion, that the Supreme God derives much of his greatness and magnificence, not from the consideration of his superiority over all created intelligences, but as being the God of gods. Yet, to this one God, they have no temple, neither do they appear to pay him any worship.

The Hindoos, however, profess to believe in the doctrine of Divine Unity : “ One Brumhu without a second,” is a phrase commonly used by them when conversing upon the nature of God.

They believe, also, that God is almighty, all-wise, omnipotent, omniscient, &c. and they frequently speak of him as embracing in his government the happiness of the good, and the subjection or punishment of the bad. Yet they have no idea of God’s performing any act, either of creation or providence, except through the gods ; but these auxiliary deities bear not the least resemblance to the one true God in any of the moral qualities attributed to them.

The Hindoos, nevertheless, have some very enlarged views of the divine influence ; they believe that it diffuses its vivifying energies over the entire universe ; instilling its life-giving powers into every portion of animated matter.

It is related of a learned Bramhun, that on hearing the following lines from Pope’s Essay on Man, he started from his seat ; begged for a copy of them ; and declared that the author must have been a Hindoo :

“ All are but parts of one stupendous whole :
Whose body Nature is, and God the soul :
Warms in the sun, refreshes in the breeze,
Glow in the stars, and blossoms in the trees ;
Lives through all life, extends through all extent,
Spreads undivided, operates unspent.”

This may serve to show the opinions which the Hindoos entertain of the universal energy and operation of the Deity. This energy is said to have created the universe ; and therefore, this is the object of worship. Some of them assert that Brumhu, after he had entered the world, divided himself into male and female.

From the notion of God being the soul of the world ; and

the world itself, being God, under various forms, has arisen the Hindoo practice of paying divine adorations to the heavens collectively ;—to the sun, moon, the stars, the sea, great rivers, and all extraordinary appearances in nature. Even the divine energy itself has been personified, as a sort of holy spirit, and worshipped under different names.

Many Hindoos are denominated Shaktus, as devoted to the worship of this shuktee, or energy, and all their addresses are called the energies of their lords, as well as matres, or mothers.

The universe being full of the Divine Majesty, a deity has been consecrated as the regent of every element ; and even the Bramhu and the devout mendicant, as sharing more largely of the in-dwelling Deity than others, have received the adoration of the multitude. Thus it appears, that the Hindoo system of theology is a kind of polytheistical Sabellianism, making all things to be gods in which the Supreme Godhead or energy is supposed eminently to dwell.

The same principle is exhibited in the bodily powers of the different images worshipped by the Hindoos. Ununtu has a thousand heads ; Brumha four faces ; Indru is full of eyes ; Doorso has ten ; and Shavunu, the giant, a hundred arms. The formidable weapons of the gods, too, have evidently the same allusion, as well as their symbols and vehicles ; among them are the eagle,* the serpent, the lion, the tiger, the elephant, the bull, the buffalo, &c.

After this general description of the Hindoo theology, we may next enter into a more minute detail of some of their principal deities ; this description is borrowed from Mr. Ward's " View of the History, &c. of the Hindoos."

1. *Brumha*.—This god may be properly noticed first, as he is called the *creator* and the grandfather of gods and men ; in the latter designation, he resembles Jupiter, in the lasciviousness of his conduct, having betrayed a criminal passion towards his own daughter. Brumha's image is never worshipped, nor even made ; but the Chundu describes it as that of a red man with four faces. He is red, as a mark of his being full of the ruju goonu ; he has four faces, to remind the worshippers that the vedus proceeded from his four mouths. In one hand he has a string of beads, to shew that his power as creator was derived from his devotion : the pan of water in

* " Vishnoo riding upon his Gurooru, or eagle," says the ingenious Mr. Maurice in his ' Indian Antiquities ' " puts us in mind of the thunder-bearing eagle of the Grecian Jupiter."

his left hand, denotes that all things sprang from water. This deity, thus pre-eminent, is yet entirely destitute of a temple and worshippers.

2. *Vishnoo*.—This is the image of a black man, with four arms, sitting on Gurooru, a creature half-bird, half-man, and holding in his hands the sacred shell, the chukru, the lotus, and a club. His colour (black) is that of the destroyer; which is intended to show, that Shivu and he are one: he has four hands, as the representative of the male and female powers: the shell (blown on days of rejoicing) implies that Vishnoo is a friendly deity: the chukru is to teach that he is wise to protect; the lotus to remind the worshipper of the nature of final emancipation; that, as the flower is raised from the muddy soil, and after rising by degrees from immersion in the waters, expands itself above the surface to the admiration of all, so man is emancipated from the chains of human birth: the club shews that he chastises the wicked. Gurooru is a portion of Shivu; his body represents the vedu. Vishnoo is distinguished, as being the source of most of the Hindoo incarnations; and he commands the worship of the greatest division of the Hindoo population. There are no temples nor festivals in honour of Vishnoo. He is called the *Preserver*; but the actions ascribed to him under this character, are referred to other forms and names. The Shalgramu, a stone, is a form of Vishnoo. During four months of the year, all the forms of this god are laid to sleep.

3. *Siva* or *Shivu*, is seen with his Trisula, or Trident, in one hand; and, in another, the Pasha, which is a rope for binding and strangling incorrigible offenders; his two foremost hands, right and left, are in a position very common to several Deities; they are said to indicate an invitation to ask, and a promise to grant or protect. His Third Eye, pointing up and down, is seen in his forehead—his three eyes probably denoting his view of the three divisions of Time, past, present, and future. Serpents, emblems of immortality, form his ear-rings. His pendant collar is composed of human heads, and marks the extinction and succession of generations of mankind by Time.

4. *Indru*.—This is the king of heaven, and the infamous violator of the wife of his religious guide: he is painted as a yellow man, sitting on an elephant, with a thunderbolt in one hand and a club in the other; and, like Argus, is full of eyes. All the attributes of his image are only the signs of his office as a king. He has one annual festival, and is very famous in the Pooranus for the number of wars and intrigues in which he

has been engaged. His throne changes masters at the end of seventy-one *yoogus* of the gods. Jupiter was called the king of heaven, and the Fulminator : *Indru's* names, *Divus-Putee* and *Vujree*, are significant of similar offices.

5. *Yumu*.—The Indian Pluto, is a dark green man, clothed in red, with inflamed eyes ; he sits upon a buffalo ; has a crown on his head, and holds in his right hand a club with which he drives out the soul from the body, and punishes the wicked. This is his form of terror, as a king of the souls of the dead ; but he is also worshipped in a form less terrific, which he is said to assume when he passes a sentence of happiness on the meritorious. Besides this annual festival, he is worshipped on other occasions, and receives the homage of the Hindoos in their daily ablutions. There are several remarkable coincidences between *Yumu* and Pluto.

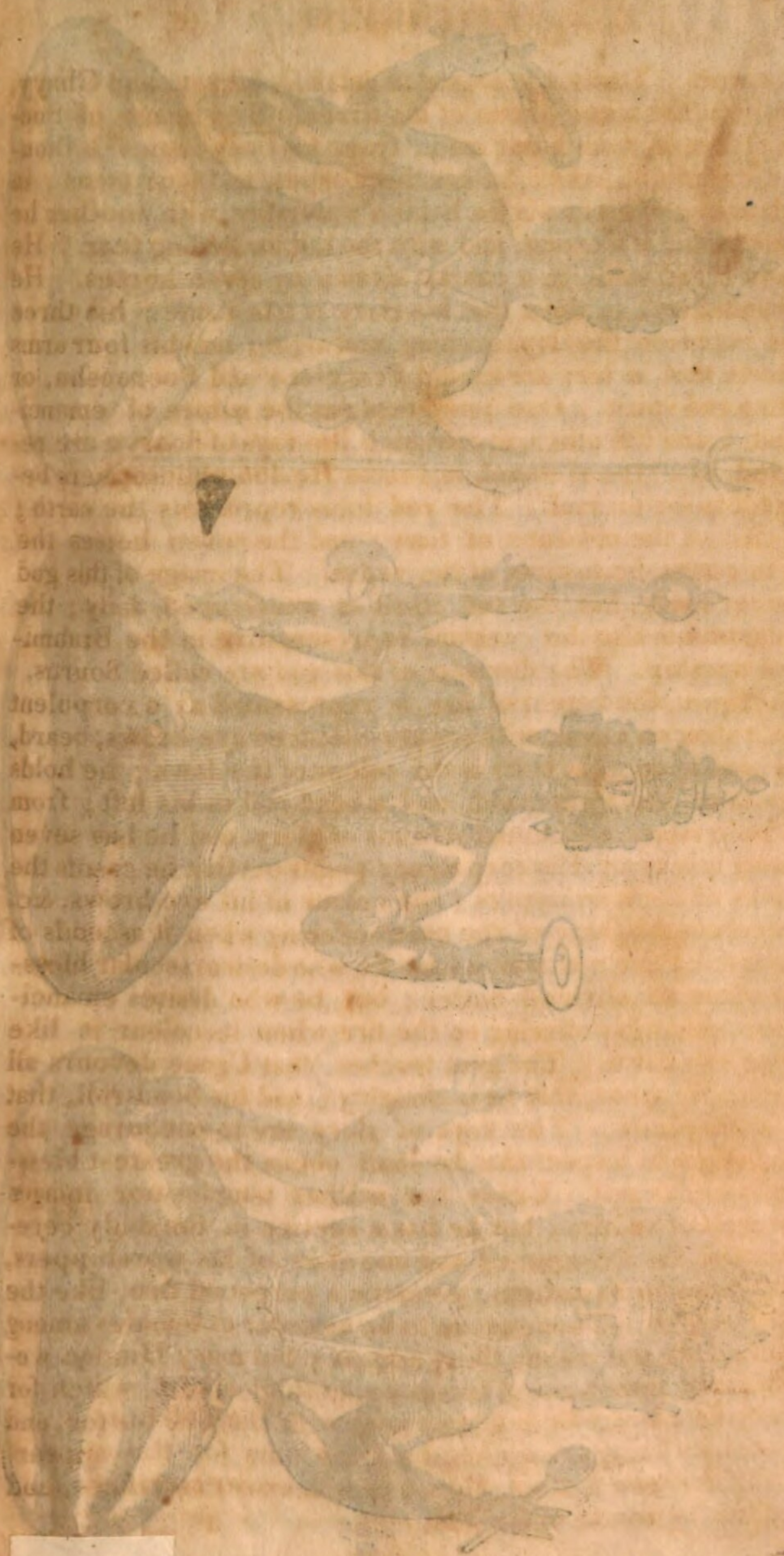
6. *Guneshu*.—A fat short red man, with four arms and an elephant's head, sitting on a rat ; his corpulency is a type of *Brumha*, as the aggregate of all things. In one hand he holds a bell, which is the pattern of a temple, and also points out that this god banishes fear ; in another he holds a serpent-weapon, to show that he throws impediments in the way of the wicked ; another grasps the hook by which elephants are guided, which points out that he guides the mind ; and with the other he forbids fear. His elephant's head is a sign of the mystical sound *Om* ; and the trunk is the type of the instrument with which clarified butter is poured on the fire of a sacrifice. Every act of worship (*pooja*) is preceded by an invocation to *Guneshu*, and men in business paint his image over the doors of their shops, or suspend it amongst their merchandize, to insure prosperity. *Guneshu* has been complimented as the god of wisdom ; but the Hindoo deity presiding over knowledge, or wisdom, is *Suruswutee*, a goddess. *Guneshu* receives many honours from the Hindoos, and is considered as bountiful in bestowing wisdom and other favours ; though there are no temples erected to his honour in Bengal. Those who adopt him as their guardian deity are called *Ganuputyus*. Of this god the images are not quite all alike.

7. *Kartikeyu*.—is the Indian Mars, or commander in chief to the gods. He has in some images one, and in others six faces ; is of a yellow colour, and rides on the peacock, an incarnation of *Indru*. In one hand he holds a bow, and in the other an arrow. He is worshipped as the giver of bodily strength.

8. *Sooryu*, (the sun).—The Hindoos, in a most indelicate fable respecting this god, have described the twelve signs of

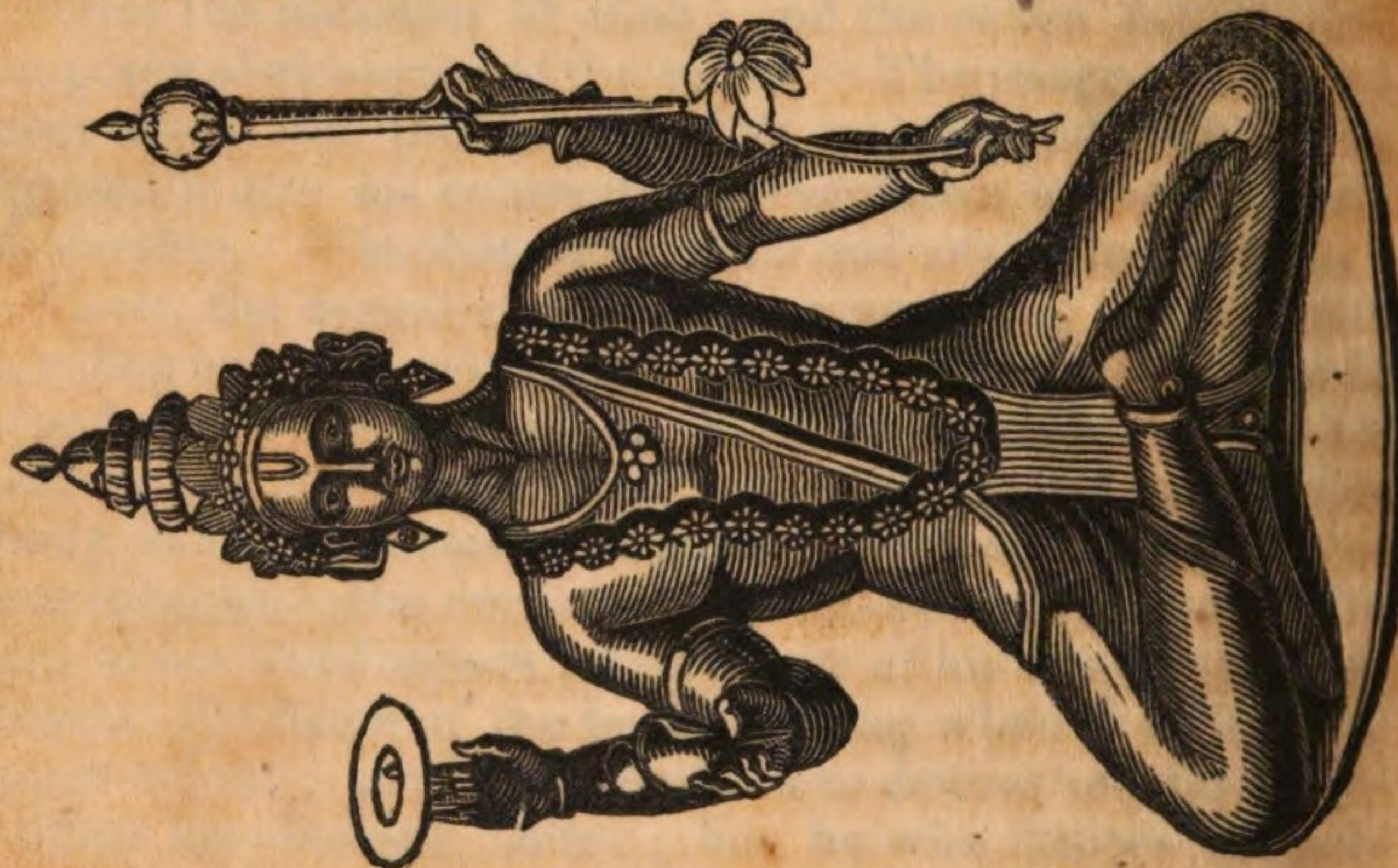
the zodiac. Yumu, the regent of death, is his son, and Chayy, *a shadow*, the name of one of his wives. The image of Sooryu is that of a dark-red man ; from his body issues a thousand streams of light : he has three eyes, and four arms ; in each of two of his hands he holds a water-lily, with another he is bestowing a blessing, and with the last forbidding fear. He sits on a red lotus, in a chariot drawn by seven horses. He is painted red, to show that his glory is like flame ; his three eyes represent the day, evening, and night ; and his four arms indicate that in him are united Prukreetee and Poorooshu, or matter and spirit. One lotus explains the nature of emancipation ; and the other, upon which the rays of Sooryu are reflected, is a type of sound, and some Hindoo philosophers believe it to be eternal. The red lotus represents the earth ; his chariot the measure of time ; and the seven horses the seven poetical measures of the vedus. The image of this god is never made, but the sun itself is worshipped daily ; the Shalgramu is also his constant representative in the Brahminical worship. The disciples of this god are called Sourus.

9. *Ugnee*, the regent of fire, is represented as a corpulent man, riding on a goat, with copper-coloured eye-brows, beard, hair, and eyes ; his belly is the colour of the dawn ; he holds a spear in his right hand, and a bead-roll in his left ; from his body issues a thousand streams of glory, and he has seven flaming tongues. His corpulency points out that he grants the desires of his worshippers ; the colour of his eye-brows, &c. represents the flame of the burnt-offering when it ascends of a copper-colour ; at which time he who desires secular blessings offers his clarified butter ; but he who desires emancipation, pours his offering on the fire when its colour is like that of the dawn. The goat teaches, that Ugnee devours all things ; his spear, that he is almighty ; and his bead-roll, that he is propitious. The rays of glory are to encourage the worshipper to expect that he shall obtain the greatest blessings from this god. Ugnee has neither temples nor images consecrated to him ; but he has a service in the daily ceremonies of the Bramhuns ; and one class of his worshippers, called Sagniku Bramhuns, preserve a perpetual fire, like the vestal virgins. There seems to be no order of females among the Hindoos resembling these virgins ; but many Hindoo women, at the total wane of the moon, to fulfil a vow, watch for twenty-four hours over a lamp made with clarified butter, and prevent its being extinguished till the time for the appearance of the new moon. Ugnee presides over sacrifices, and is called the mouth of the gods.

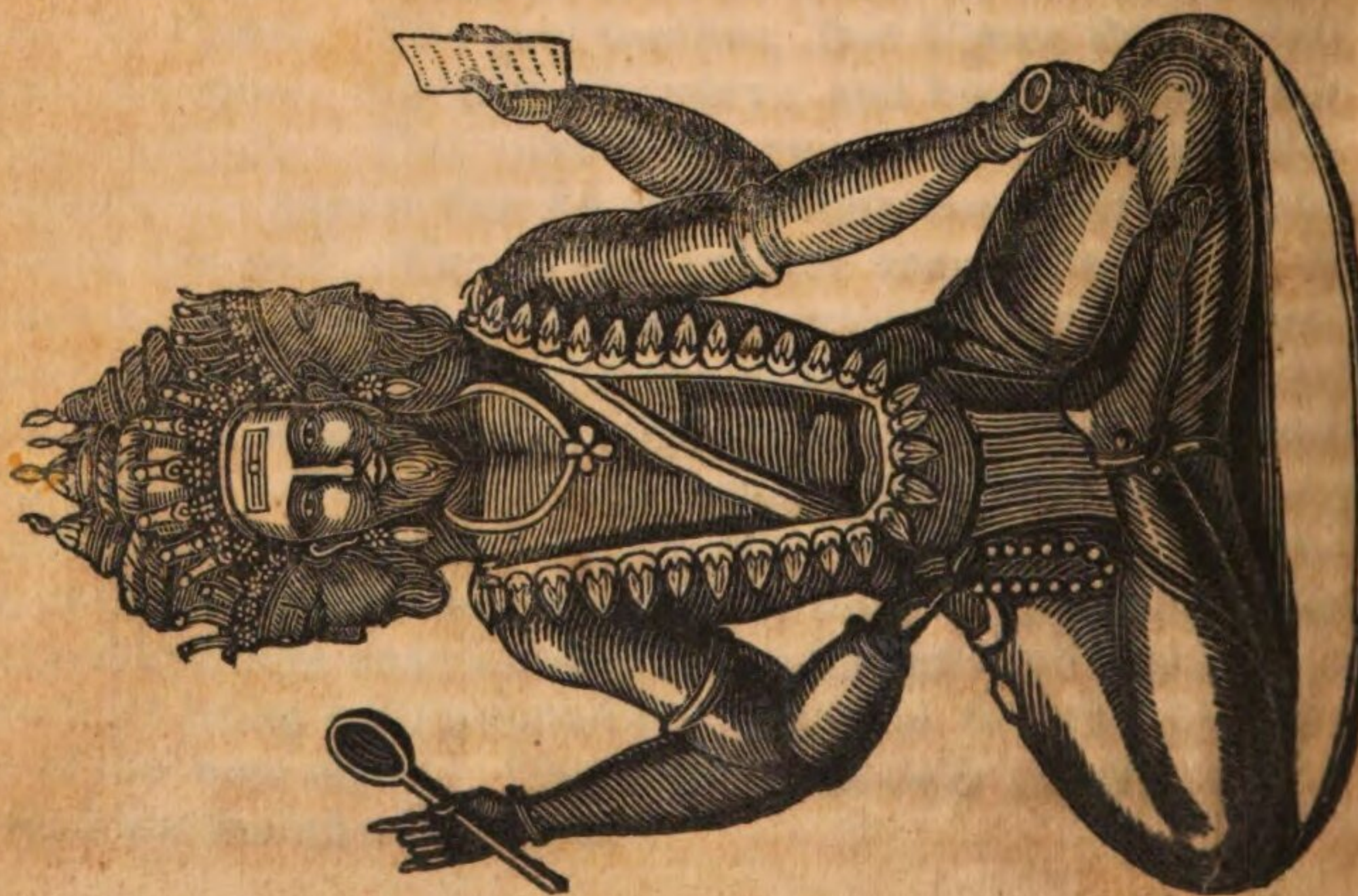




Siva.



Vishnoo.



Bramha.

10. *Puvunu*, the god of the winds, and the messenger of the gods, is represented as a white man, sitting on a deer, holding in his right hand the hook, used by the driver of an elephant. He is painted white, to shew that he preserves life; the deer represents the swiftness of his flight; the elephant driver's hook explains his power over the body; he is worshipped daily; but has neither separate festival, image, nor temple.

11. *Vuroonu*, the Indian Neptune, is a white man, sitting on a sea animal, having a serpent-weapon in his right hand. He is painted white, to shew that he satisfies the living; and he wields a terrific weapon, to point out, that he is approached with fear by the worshipper. His name is repeated in the daily worship of the bramhuns; but he has neither public festival nor temple.

12. *Sumoodru*, the sea, is worshipped by the Hindoos when they visit the sea; as well as at the different festivals; and on the sixth day after the birth of a child.

13. *Prit'hivee*, the earth, is worshipped daily by the Hindoos. She is a form of Bhuguvutee, and may be called the Indian Ceres. The Hindoos have divided the earth into ten parts, and assigned a deity to each. These are, Indru, Ugnee, Yumu, Noiritu, Vuroonu, Vayoo, Kooveru, Eeshu, Brumba, and Ununtu.

14. *The Heavenly Bodies*.—Almost all heathen nations worship the heavenly bodies. Perhaps the evident influence which the sun and moon have over the seasons and the vegetable kingdom, might in the primeval ages lead men to make them objects of worship. After the introduction of judicial astrology, this species of idolatry becomes less surprising. Whatever may be the antiquity of the vedus, it is very plain, that the worship of the sun, moon, and other planets, is there inculcated; many of the forms of praise and petition in those books, are addressed to the heavenly bodies; and to this day the worship of all the planets in one service, and of different planets on separate occasions, has place among the Hindoos.

Ruvec, or *Sooryu*, the sun; *Somu*, the moon.—The Hindoo feasts are regulated by the revolutions of the moon; but *Somu* is not greatly honoured in the Hindoo mythology, being esteemed a malignant planet; as is also called *Mungulu*, or *Mars*. *Booddhu*, or *Mercury*, is a fortunate planet; and so is *Vrihusputee*, or *Jupiter*, who is the preceptor of the gods. *Shookru*, or *Venus*, preceptor to the giants, is also a fortunate planet: this god is represented as blind of one eye. *Shunee*, or *Saturn*, the son of *Sooryu*, an evil planet. *Rahoo* and *Ke-*

too, the *ascending* and *descending nodes*. The planets are not honoured with temples, images, or festivals, in Bengal. When hope or fear, respecting their benign or malignant influence, is excited in the mind of a Hindoo, he is drawn or driven to worship them.

15. *Doorga*.—The image of this goddess, and that of *Minerva*, in one or two instances, exhibit a pretty strong resemblance ; both are described as fond of arms ; and Doorga derives her name from the giant Doorgu, whom she slew ; as Pallas (*Minerva*) obtained hers from the giant Pallas, whom she destroyed ; she resembles *Minerva* also as a goddess difficult of access, which is one signification of the name Doorga. Sir W. Jones says, As the mountain-born goddess, or Parvatee, she has many properties of the Olympian Juno : her majestic deportment, high spirit, and general attributes are the same ; and we find her both on Mount Koilasu, and at the banquets of the deities, uniformly the companion of her husband. One circumstance in the parallel is extremely singular ; she is usually attended by her son Kartikeyu, who rides on a peacock ; and in some drawings, his own robe seems to be spangled with eyes : to which must be added, that in some of her temples, a peacock, without a rider, stands near her image ! The image of Doorga is that of a yellow female with ten arms, sitting on a bier : the weapons she wields, the trident, the scimitar, the discus, the arrow, the spear, the club, the bow, the serpent-weapon, the hook for guiding an elephant, and an axe, are to point out, that with these ten arms and weapons she protects the ten points. She has one foot on Muhesku, a giant, to shew that she subdues the enemies of her worshippers ; and she sits on a lion, a form of Vishnoo, as the giver of success to her worshippers, and as exciting fear in their enemies. The quarrels of this goddess with Shivu, her husband, strongly remind us of those betwixt Jupiter and Juno, arising from the jealousy of the latter. The festivals in honour of Doorga and of Krishnu, draw the whole Hindoo population to the temples ; while those in honour of other gods are comparatively neglected. Before the temples of this goddess, thousands of victims are annually slaughtered, and offered to her image : she is not merely honoured as Doorga, but, under other names, distinct temples, images, festivals, and ceremonies have been instituted. Doorga is also the representative of matter in the creation of the universe ; and in this character she is called Prukutee, literally, the chief, or nature. Her wars with the giants also add to her fame, and make her extremely popular among the Hin-

doos : she is adopted by many, who take the name of *Shaktus*, as their guardian deity. In Bengal, the greater number of Bramhuns are *Shaktus* : in the western and southern provinces this sect is not so numerous.

16. *Kalee*,—the Indian Diana Taurica. This is another form of Doorga. The dark image of this goddess is a truly horrid figure : her hair is dishevelled ; her tongue hangs out ; she holds in one hand a scimitar ; in another, a giant's scull ; with another, she forbids fear ; and with the last is bestowing a blessing. Her colour is that by which time is designated ; and she stands upon her husband, the destroyer, to keep him in subjection till the time of the universal conflagration ; when, with the eye in the centre of the forehead, he will burn the universe. Her four arms represent the four vedus ; the two inspiring terror, point out these portions of the vedu which relate to the destruction of enemies, and the government of the world ; and the other two allude to those parts of the vedu which belong to devotion ; her dishevelled hair represents the clouds, and intimates too that time has neither beginning nor end ; her tongue is the representative of lightning ; she exhibits, altogether, the appearance of a drunken, frantic fury : yet this is the goddess whom thousands adore ; on whose altars thousands of victims annually bleed ; and whose temple at Kalee-ghatu, near Calcutta, is the resort of Hindoos from all parts of India. This temple, it is said, frequently receives presents from persons of the highest rank ; and not unfrequently from persons called Christians. There are two things respecting Kalee which remind us of Laverna : she is the protectress of thieves ; and her image at Kalee-ghatu, is a head without a body. Another form of this goddess, under the name of Siddheshwuree, is to be seen in clay temples all over Bengal. Human victims, it is said, have often been immolated on the altars of Kalee, and Siddheshwuree.

17. *Lukshmee*.—The goddess of fortune, is the wife of Vishnoo : she is said to have been produced at the churning of the sea, as Venus was said to be born of the froth of the sea : at her birth, all the gods were enamoured with her. She is painted yellow, with a water-lily in her right hand ; in which form she is worshipped frequently by Hindoo women ; but no bloody sacrifices are offered to her.

18. *Suruswutee*.—The goddess of learning, another wife of Vishnoo. She is painted white, and stands on the water lily. In some images, she is seen holding a lute ; and in others, possessed of three eyes, with a fan in one hand and a book in

the other. Her colour is to point out, that she is the source of wisdom ; the lute reminds the worshipper that she is the author of melody ; her three eyes represent the three vedus ; the book and pen obviously belong to her character as the goddess of learning. She has an annual festival, when clay images are set up, and worshipped all over Bengal. Some of her worshippers, on the last day of the festival, dance naked before the procession of the image through the streets ; even prostitutes, at this festival, make an image of this goddess, and set it up near their houses, to draw the spectators to their brothels. On this day students, merchants, and others, refuse to touch a pen ; for the Hindoos ascribe their ability to read, write, and even speak, to the favour of Suruswutee.

19. *Sheetula*,—The goddess who cools the body when afflicted with the small-pox, receives the honours from the lower orders of the Hindoos, among whom the ravages of the small-pox are often dreadful. This goddess is also worshipped to procure the removal of cutaneous diseases.

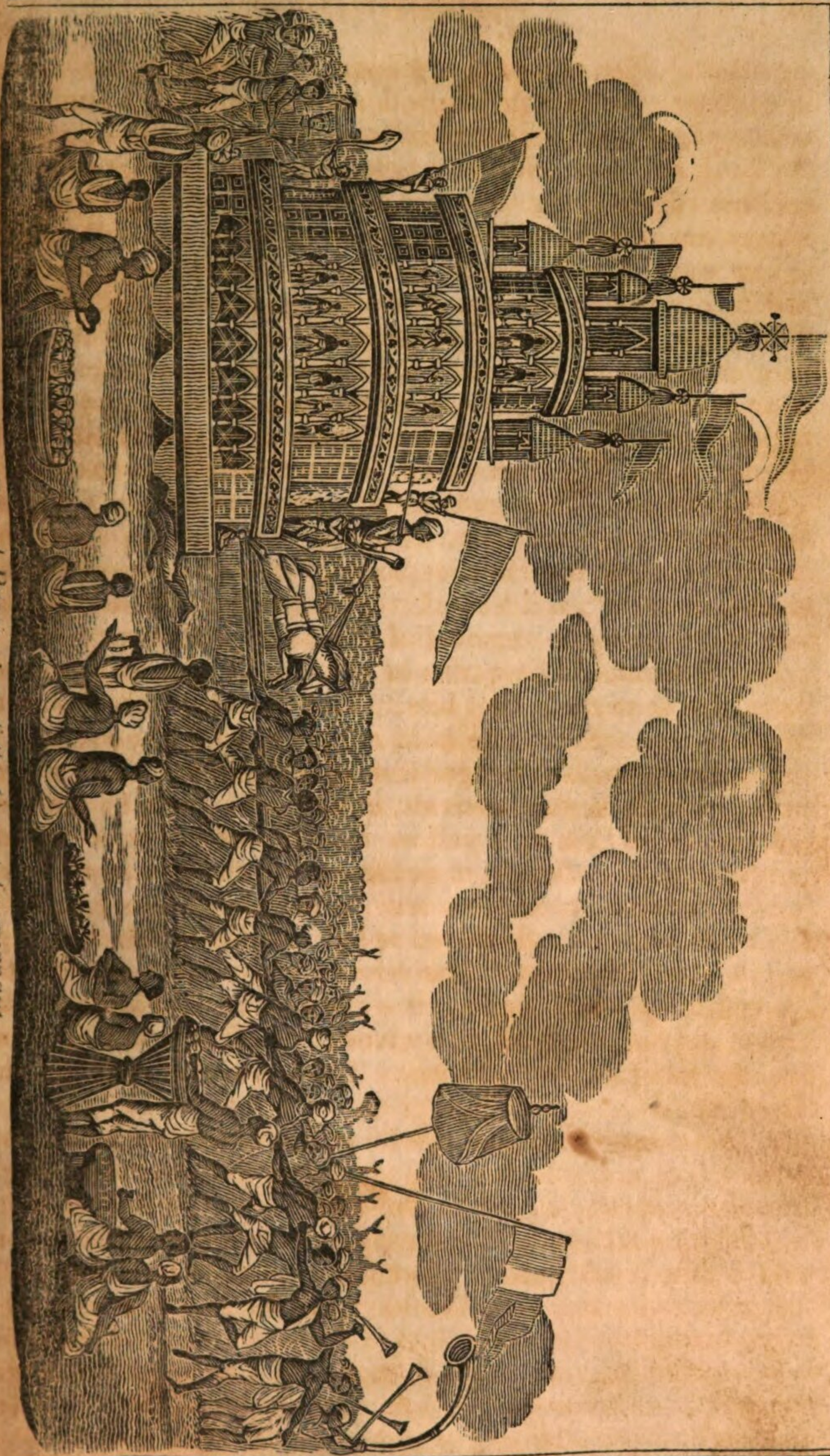
20. *Munusa*,—The queen of the snakes, or she who protects men from their fatal bite. The lower orders crowd to the three annual festivals held in honour of this goddess.

21. *Shusht'hee*,—The goddess of fecundity. She is honoured with six annual festivals, celebrated chiefly by females. Her image is that of a yellow woman, sitting on a cat, and nursing a child ; though, in general, a rough stone, painted on the top, and placed under a tree, is the object worshipped.

These may be considered as the *celestial deities* worshipped by the Hindoos. The *terrestrial goddesses* are, Seeta, the wife of Ramu ; Radha, the mistress of Krishnu ; Rookminee and Sutyu-bhama, the wives of Krishnu ; and Soobhudra, the sister of Jugunnat'hu. The *terrestrial gods* are the following :—

1. *Krishnu*—resembles Apollo in his licentious intrigues : in his being a herdsman, and an archer ; in his destroying a dreadful serpent ; in his love of music ; and in the celebrity to which he attained.—Krishnu's image is that of a black man, with a flute in his hand. His colour points out, that he fills the mind with sensual desires. Apollo had in one hand a harp, and in the other a shield of arrows. Several festivals, in honour of this god, are held annually ; at which times the greatest licentiousness prevails among all ranks. A great proportion of the Hindoo population in Bengal, are devoted to Krishnu : his intrigues with the milk maids, and especially with Radha, his favourite mistress, are familiar to any Hindoo, being incorporated into their popular songs, and the im-

Grand Procession of the Car of Juggernaut.



age of Radha being placed by that of Krishnu in many of the temples. Under several other names Krishnu is worshipped, to each form a separate temple has been erected ; among the rest to Gopal, the herdsman ; to Valu-gopal, the infant Gopal ; to Gopee-nat-hu, the lord of the milk-maids.

2. *The Temple of Juggernaut*—is esteemed the most sacred of all the religious establishments of the Hindoos, and is annually visited, on the lowest calculation, by 1,200,000 people. The Idol is a carved block of wood, with a frightful visage painted black, and a distended mouth of a bloody colour. His arms are of gold, he is dressed in a gorgeous apparel. On festival days, the throne of the Idol is placed upon a stupendous moveable tower, about sixty feet high, resting on wheels, which indent the ground deeply as they turn slowly under the ponderous machine. The horses which are fixed to the car, with the driver and the little figures, are all made of wood. Attached to the principal tower, are six ropes, of the length and size of a ship's cable, by which the people draw it along. Upon the tower are the priests and satellites of the Idol, surrounding his throne, who occasionally address the worshippers in libidinous songs and gestures. Both the walls of the temple and the sides of the car are covered with the most indecent emblems, in large and durable sculpture. Obscenity and blood are the characteristics of the Idol's worship. As the tower moves along, devotees throwing themselves under the wheels, are crushed to death ; and such acts are hailed with the acclamations of the multitude as the most acceptable sacrifices.* A body of prostitutes are maintained in the temple for the use of the worshippers ; and various other systematic indecencies, which will not admit of description, form a part of the service.

A vast portion of the pilgrims to this temple die by the way from want, fatigue or disease. At a distance of 50 miles, the approach to this spot is known by the quantity of human bones which are strewed by the way. Many old people take the journey on purpose to die within the sacred precincts. The sand plains around the town are in some places whitened with the bones of the pilgrims. There is a spot at a little distance, called by the Europeans, Golgotha, where the dead bodies are usually cast forth, and where dogs, vultures

* One poor wretch has just been crushed by the wheels, and the infatuated people are throwing cowries on his body ; another victim is in the act of meeting his death. The Idol is so placed as to be seen by those who draw the car. In the front are people selling refreshments, little images, &c.

and jackalls are seen continually feeding upon them. Such is the mortality among the pilgrims, that a Hindoo of property always makes his will before he sets out on the journey, and takes a most affecting farewell of his disconsolate relations.

Multitudes are crushed to death by the pressure of the crowd; at one time 150 were thus killed around the temple gate. A considerable revenue arises from the taxes paid by the pilgrims; which, after defraying the expenses of the temple, goes to the government. The receipts per annum have been stated at upwards of sixty thousand dollars, of which sum near thirty thousand dollars have been applied for the support of this temple worship.

Imitations of this ponderous car abound in many of the large towns in Bengal.

3. *Ramu*,—a deified monarch, and the hero of the *Ramayunu*, comes in for a considerable share of the wretched devotion of the Hindoos, especially in the western provinces. He is adored as the seventh Hindoo incarnation; he has an annual festival; and is daily worshipped in the temples dedicated to him, his brother, and his friend *Hunoomanu*. In these temples, he appears as a green man, with a bow and arrow in his hands, sitting on a throne, having *Seeta* on his left: his brother *Lukshmunu* holds a white umbrella over his head, and *Hunoomanu* stands before him as a servant with joined hands. He is considered as a beneficent deity. Some think that *Ramu* was deified on account of a successful attack on Ceylon, when he was king of *Muthoora*.

4. *Choitunyu*,—i. e. The Wise, a form of *Krishnu*; the god of a sect of *voivagee*, whose leader was a religious mendicant. His most famous temple in Bengal is at *Ugru-dweepu*, where an annual festival is held, and to which crowds resort from all parts of Bengal. The *Bramhuns* despise this sect.

5. *Vishwu-kurmu*,—the son of *Brumha*, as architect of the gods, may be regarded as the Hindoo Vulcan. He is worshipped at an annual festival, the implements of each artificer being the representative of the god. He employs no Cyclops with one eye; but has a workman named *Mayu*, a giant, who is capable of exhibiting all manner of illusive edifices.

6. *Kamu-devu*,—the Indian Cupid. This god is also said to be the son of *Brumha*: he is painted as a beautiful youth, carrying a bow and arrow of flowers. He has an annual festival, but his image is not made; nor does this festival command much celebrity. Petitions are addressed to him by the bride and bridegroom anxious for offspring.

7. *Sutyu Narayunu*.—This name implies that he is the true Vishnoo. He is worshipped frequently in the houses of the rich, from the desire of insuring prosperity.

8. *Punchaunnu*,—a form of Shivu, worshipped by the lower orders, who consider him as the destroyer of children. The image used as his representative is a misshapen stone, anointed, painted, and placed under the vatu and other trees.

9. *Dhurmut'hakooru*,—another form of Shivu, held in much the same estimation as Panchanunu.

10. *Kaloo-rayu*,—the god of forests, another form of Shivu. He is painted as sitting on a tiger, and carrying a bow and arrow : and is worshipped by the wood-cutter, in the forests, to insure protection from wild beasts.

11. *Deified Beings in strange shapes*.—*Urdhu-nareeshwuru*. This compound deity is Shivu and Doorga united in one body. Religious worship is paid to this idol. Krishnukalee. In this image of Krishu and Kalee united in one body, vice itself is personified and worshipped. Huree-Huru. Another compound deity, Vishnoo and Shivu. The worship paid to these idols appears to owe its origin to stories in the Pooranus ; but the original idea, meant to be conveyed by two of them, no doubt was, that the Great Spirit and matter are one.

12. *The Worship of Human Beings*. The Hindoos worship their spiritual guides ; also, Bramhuns, and their wives and daughters ; and, among the Vamacharees, women of the lowest cast, and even prostitutes, are worshipped, with rites too abominable to be recorded.

12. *The Worship of Beasts*. The cow, as a form of Bhuguvutee, is an object of worship, and receives the homage of the Hindoos at an annual festival. The very dung of the cow is eaten as an atonement for sin ; and, with its urine, is used in worship. A Hindoo does not carry any thing out of his house in the morning, till he has rubbed his door-way with cow-dung. Notwithstanding this reverence, the bullocks employed in carrying burdens, and at the plough, are used more cruelly by the Hindoos than any other animals. *Hunoomanu*, the *Monkey*, has also been placed among the gods, as a form of Shivu. The temples of this god are to be seen, and in some places his image is worshipped daily ; he is even chosen by many as their guardian deity. Hunoomanu bears some resemblance to Pan ; and, like him, owes his birth to the god of the winds. The *dog*, the *jackal*, and a number of other animals, have also places among the Hindoo deities, though they are not greatly honoured.

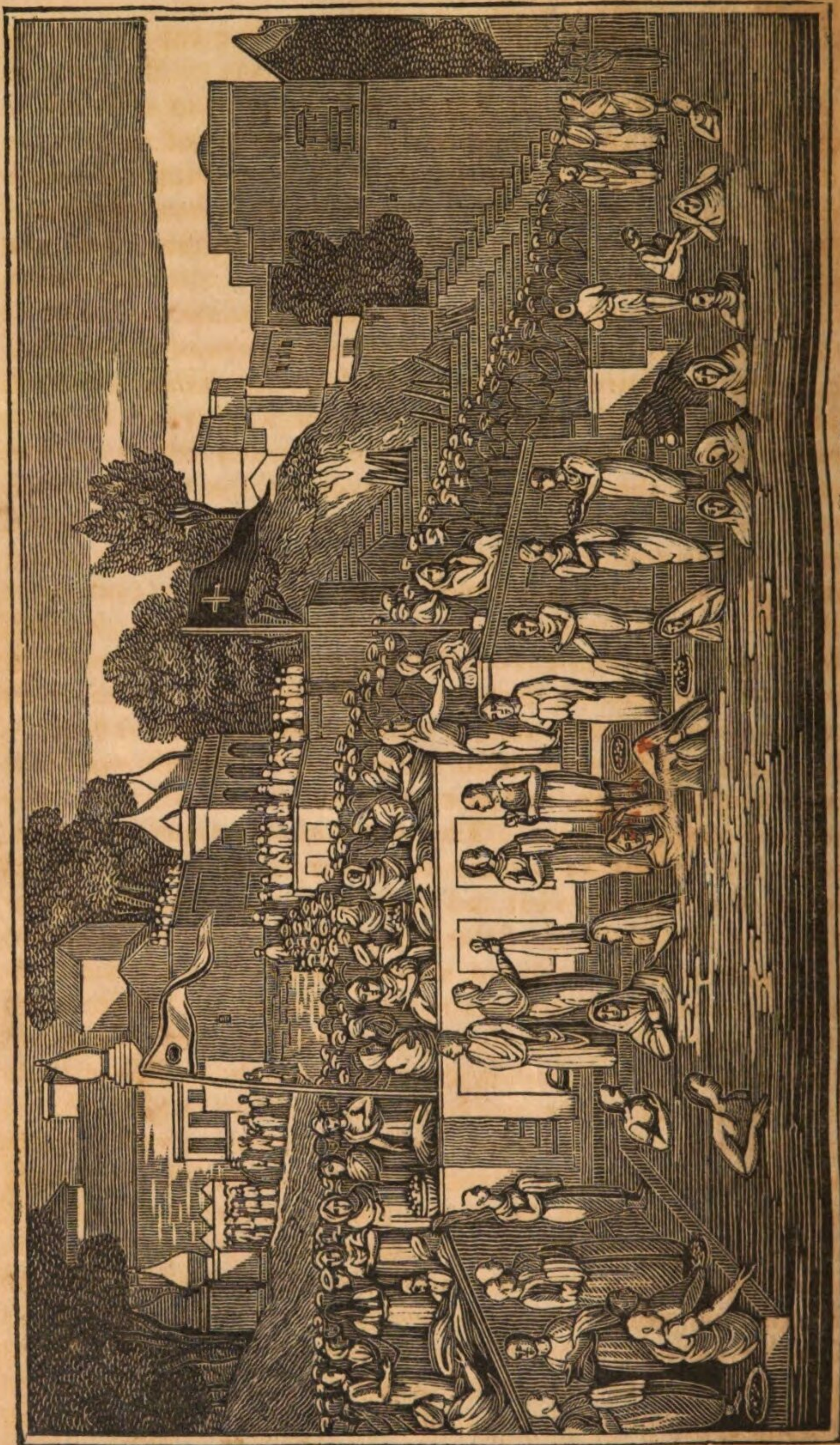
14. *Worship of Birds*. *Gurooru*, the carrier of Vishnoo,

half a bird and half a man, has received deification, as well as his brother Uroonu, the charioteer of Vishnoo. Jutayoo, another bird, the friend of Ramu, receives divine honours : as do the eagle of Coromandel, (said to be an incarnation of Doorga), the wag-tail, the peacock, the goose, and the owl ; but the honours they receive are not of the highest kind.

15. *Worship of trees.* The Hindoos do not seem ever to have consecrated groves, but several trees they esteem sacred. Toolusee, a female raised to deity by Vishnoo, was cursed by Lukshmee, his wife, in a fit of jealousy, and turned into a tree of this name ; which the Hindoos preserve with great care near their houses, and erect pillars to its honour. The heads of these pillars, which commonly open like a cup, are filled with earth, and the plant is placed in them. Its leaves and wood are esteemed sacred ; and, with the latter they make their beads, with which they repeat the names of their guardian deities. Several other trees receive almost an equal homage. It is considered as a great sin among the Hindoos for any member of a family to cut down trees planted by an ancestor ; and the misfortunes of many a family have been ascribed to such an act of indiscretion.

16. *River Worship.* The Hindoos not only reverence their rivers, but actually worship them, dividing them into male and female deities. But Gunga, (the Ganges) both in their poems, their Pooranus, and in the superstitious customs of the natives, appears to rank highest among the river deities. She is declared to have descended from Vishnoo's heaven ; an anniversary of which event is celebrated by particular festivities. The most extravagant things are related in the Pooranus respecting the purifying nature of these waters ; and several works have been written to extol the saving properties of the Ganges. Its waters are carried to immense distances ; every thing they touch becomes purified ; crowds of Hindoos perform their worship on the river daily, after purifying themselves in the stream ; the sick are laid on its banks, expecting recovery from the mere sight of this goddess ; and it is reckoned a great calamity not to die within sight of Gunga. Many other rivers receive the honours of divine worship.

Bathing in the Ganges.—The Engraving exhibits a view of a bathing scene in the Holy waters of the river Ganges, the persons in the water and on the banks are the devotees, or the superstitious worshippers and Brahmins, or Priests, who assist them in their worship, and who, after the people have bathed, perform a number of ceremonies, and incantations,



and present offerings, and pay worship to the various inhabitants of the waters. The dishes and baskets on the margin, contain fruits, flowers, &c. which are designed as offerings to the goddess. The banks are steep, and flights of steps have been laid for the accommodation of the worshippers.—Millions of people are annually drawn from their homes several times in a year, to visit different holy places of this river, and frequently vast crowds of people rush down the steps with great eagerness and violence, in order to get into the water at a supposed lucky moment ; and in consequence of this crowding, great numbers are often killed or shockingly bruised. This deluded people expect great good will result to them from this detestable idolatry. Their sacred books declare that the sight, the name or the touch of the Ganges takes away all sin ; that thinking of the Ganges when at a distance is sufficient to remove the taint of sin ; but that bathing in the Ganges has blessings in it which no imagination can conceive.

At the hour of death if a person think on Ganga, he will obtain a place in the heaven of their god Siva. So much is this river revered, that many will not wash themselves or their clothes in its waters ; some persons undertake journeys of five and six months to bathe in the Ganges in behalf of deceased relations, and to carry back its waters for religious and medicinal uses. The water of this river is used in the English courts of justice to swear upon. Morning and evening the Hindoos visit and look at this river, to remove the sins of the night or of the day ; when sick they besmear their bodies with its sediment, and remain perhaps for a month near the river ; they are extremely anxious to die in sight of the Ganges, that their sins may be washed away in their last moments. Dead bodies are often brought by relatives to be burnt near the river, under the hope that the soul of the deceased will thus receive benefit. Some persons even drown themselves in the Ganges, not doubting but they shall immediately ascend to heaven. Their sacred books teach that if a person bathe in the Ganges at an auspicious moment, his sins will be removed, he will be admitted into the heaven of Brama, and after having enjoyed great happiness in heaven, will be re-born on the earth, possessed of every good quality, enjoy all kinds of happiness, and be loaded with honours. There are upwards of three millions of holy places on the Ganges ; to these places natives continually resort, at a great expense of time and money, in making offerings and paying worship.

17. *Worship of Fish.* Even the finny tribes are honoured

by the Hindoos, though the worship paid to them is of an inferior sort.

18. *The Worship of Books* is very common among this people. The lower orders have such a profound respect for a book, that they think every thing in such a form must be divine. On several occasions a book is converted into an image, and worshipped with all the form used before the most popular idol.

19. *Worship of Stones.* The Shalugramu, as a form of Vishnoo, is more frequently worshipped than any other idol in India, not excepting the Lingu itself; which perhaps ought to be placed next, and which is also a stone. The representatives of Punchanunu and other gods are shapeless stones. Many images of idols sold in the markets are made of stone, and worshipped.

20. *A Log of Wood.* The pedal with which rice is cleansed from the husk has also been raised to godship by the Hindoos.

Temples for Religious Worship.—A multiplicity of temples characterizes the Hindoo worship. They are spread over the desert and crown the summit of almost every mountain; no village is considered inhabitable without one. To erect these oven-like edifices, supply them with images, and maintain their worship are regarded as the most meritorious actions: their number is, therefore, incredible. On a plain near Burduan a widow has caused 108 to be built, each containing an image. These images are often clothed with valuable garments and adorned with jewels of great price. The Brahmins, (Hindoo Priests) attend on the worship paid at these temples, and omit no sort of imposture to keep up the popular credulity and to allure votaries to the worship of that deity by which they are supported. A religion more shameful or indecent has never existed among a civilized people. The Brahmins being resolved to make the popular religion a mere machine for advancing their temporal interests and gratifying their passions, have gradually urged the Hindoo people from one superstitious error to another, from a deep to a deeper pit in that chaos in which they are now engulfed. Many of the worshippers perform their religious service before the door of the temple. They carefully fix their eyes upon the god to whose presence they have come, mutter a few words, salute the image by bringing both hands to the forehead, bow the head slowly and solemnly, turn around, ring the bell, and retire after paying the tribute to the

Brahmins who are seated in the vestibule on each side of the door.

Besides the ordinary daily worship paid at the temples, a company of females are connected with these temples, who morning and evening perform their religious service of singing and dancing. The temples of note also employ a company of players on musical instruments who attend at the temple twice a day to make it ring with their discordant sounds and inharmonious airs. These companies assist at all public ceremonies and festivals and are paid from the revenues of the temple. A great part of the service which the Hindoos pay their gods is in fulfilment of *vows*; which they are exceedingly addicted to make, to remove great evils, obtain some desired object, or for a consideration of small consequence. Pilgrimages of great extent are often made to these temples in fulfilment of vows, and frequently the distance is measured by a continued prostration of the body to the earth during the whole journey. Supernatural powers are ascribed to the deities, and various means are resorted to by the priests to deceive the people, and to satisfy them that their gods possess great wisdom and power.

The oracles are managed by some expert Brahmin who understands this sort of roguery, and who contrives to introduce some person within the images which are generally hollow, or to conceal themselves near by, so as not to be observed, and thus concealed, they harangue the multitude; all of whom firmly believe that it is the image itself that speaks, and therefore listen to the oracular admonition with awful silence. The impostor who carries on this deception sometimes predicts future events, but in so obscure and ambiguous terms, that however the issue may turn out, they may have it in their power to make it accord with their predictions.

Some other particulars may be added, respecting the worship of these gods; and of the heavens appropriated to some of them, as the reward of their respective worshippers: *Vishnoo* has no public festival, yet he is worshipped at the offering of a burnt sacrifice; in the form of meditation used daily by the Bramhuns, at the time when "the five gods" are worshipped; and also at the commencement of each shraddhu.

The offerings presented to him consist of fruits, flowers, clarified butter, &c.

The following is given in their books as a description of

VISHNOO'S HEAVENS : This heaven, called Voikoont'hu,* is entirely of gold, and is eighty thousand miles in circumference. All its edifices are composed of jewels. The pillars of this heaven, and all the ornaments of the buildings are of precious stones. The chrystal waters of the Ganges fall from the higher heavens on the head of Droovu, and from thence into the bunches of hair on the heads of seven rish-ees in this heaven, and from thence they fall and form a river in Voikoont'hu. Here also are fine pools of water, containing blue, red, and white water-lilies, the flowers of some of which contain one hundred petals, and others a thousand ; gardens of nymphœas, &c. On a seat as glorious as the meridian sun, sitting on water-lilies, is Vishnoo, and on his right hand the goddess Lukshmee. From the body of Lukshmee the fragrance of the lotus extends 800 miles. This goddess shines like a continued blaze of lightning. The devurshees, rajurshees, and supturshees constantly celebrate the praise of Vishnoo and Lukshmee, and meditate on their divine forms. The brumhurshees chant the vedus. The glorified voishnavus approach Vishnoo, and constantly serve him. The gods are also frequently employed in celebrating the praises of Vishnoo ; and Gurooru, the bird-god, is the door-keeper.^a

Shivu or *Siva*. The worship paid to this deity is beyond description indecent ; yet Mr. Ward informs us, that temples innumerable have arisen in India, and a Shivu lingu placed in each of them, and worshipped as a god. These temples, indeed, in Bengal and many parts of Hindoost'han, are far more numerous than those dedicated to any other idol ; and the number of the daily worshippers of this scandalous image, (even the Hindoo women,) who make the image with the clay of the Ganges every morning and evening, is beyond comparison far greater than the worshippers of all the other gods put together.

Worship is performed daily at the temples of the lingu ; when offerings of various kinds are presented to this image. If the temple belong to a shoodru, a Bramhun is employed, who receives a small annual gratuity, and the daily offerings. These ceremonies occupy a few minutes, or half an hour, at the pleasure of the worshipper. Many persons living in Bengal employ Bramhuns at Benares to perform the worship of the lingu in temples which they have built there.

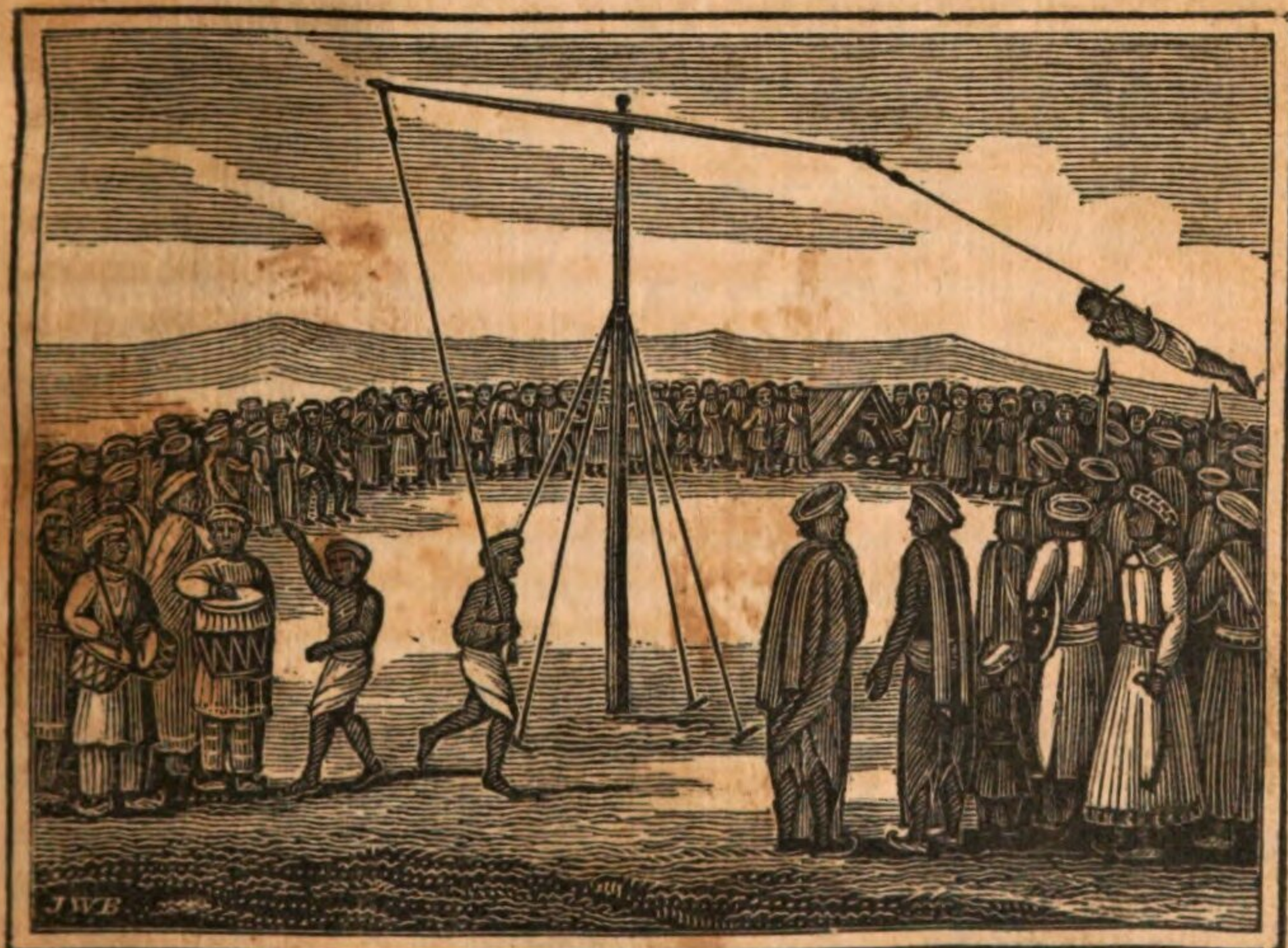
* The work called Kurmu-Vipaku says, that the heavens of Vishnoo, Brumha, and Shiva, are upon the three peaks of the mountain Soomeroo ; and that at the bottom of these peaks are the heavens of twenty-one other gods.



Barber sc.

p. 60.

Various attitudes of Penance under the Banyan Tree.



p. 64.

Hindoo custom of Hook swinging.

Every year, in the month Phalgunu, the Hindoos make the image of Shivu, and worship it for one day, throwing the image the next day into the water. This worship is performed in the night, and is accompanied with singing, dancing, music, feasting, &c. The image worshipped is either that of Shivu with five faces, or that with one face. In the month Maghu also, a festival in honour of Shivu is held for one day, when the image of this god, sitting on a bull, with Parvutee on his knee, is worshipped. This form of Shivu is called Huru-Gouree.

In the month Choitru an abominable festival in honour of this god is celebrated; when many Hindoos, assuming the name of sunyasees, inflict on themselves the greatest cruelties. Some of the chief sunyasees purify themselves for a month previously to these ceremonies, by going to some celebrated temple or image of Shivu, and there eating only once a day, abstaining from certain gratifications, repeating the name of Shivu, dancing before his image, &c. Other sunyasees perform these preparatory ceremonies for fifteen, and others for only ten days; during which time parties of men and boys dance in the streets, having their bodies covered with ashes, &c. and a long piece of false hair mixed with mud wrapped round the head like a turban. A large drum accompanies each party, making a horrid din.

On the first day of the festival, these sunyasees cast themselves from a bamboo stage with three resting places, the highest about twenty feet from the ground. From this height these persons cast themselves on iron spikes stuck in bags of straw. These spikes are laid in a reclining posture, and when the person falls they almost constantly fall down instead of entering his body. There are instances however, of persons being killed, and others wounded; but they are very rare. A few years ago, a person at Kidurpooru, near Calcutta, cast himself on a knife used in cleaning fish, which entered his side, and was the cause of his death. He threw himself from the stage twice on the same day; the second time, (which was fatal,) to gratify a prostitute with whom he lived. In some villages, several of these stages are erected, and as many as two or three hundred people cast themselves on these spikes in one day, in the presence of great crowds of people. The worshippers of Shivu make a great boast of the power of their god in preserving his followers in circumstances of such danger.

The next day is spent in idleness, the sunyasees lying about Shivu's temple, and wandering about like persons half drunk,

or jaded with revelling. On the following day, a large fire is kindled opposite Shivu's temple ; and when the burnt wood has been formed into a great heap, one of the chief sunyasees, with a bunch of canes in his hand, flattens the heap a little, and walks over it with his feet bare. After him, the other sunyasees spread the fire about, walk across it, dance upon it, and then cast the embers into the air, and at each other.

The next morning early the work of piercing the tongues and sides commences. Mr. Ward describes their abominable ceremonies in the following manner : ' In the year 1806, I went to Kaleeghatu, in company with two or three friends, to witness these practices ; at which place we arrived about five o'clock in the morning. We overtook numerous companies who were proceeding thither, having with them drums and other instruments of music ; also spits, canes, and different articles to pierce their tongues and sides. Some with tinkling rings on their ankles were dancing and exhibiting indecent gestures as they passed along, while others rent the air with the sounds of their filthy songs. As we entered the village where the temple of this great goddess is situated, the crowds were so great that we could with difficulty get our vehicles along, and at last were completely blocked up. We then alighted, and went amongst the crowd. But who can describe a scene like this ?—Here, men of all ages, who intended to have their tongues pierced, or their sides bored, were buying garlands of flowers to hang round their necks, or tie round their heads ;—there, others were carrying their offerings to the goddess ; above the heads of the crowd were seen nothing but the feathers belonging to the great drums, and the instruments of torture which each victim was carrying in his hand. These wretched slaves of superstition were distinguished from others by the quantity of oil rubbed on their bodies, and by streaks and dots of mud all over them : some of the chief men belonging to each company were covered with ashes, or dressed in a most fantastic manner, like the fool among mountebanks. For the sake of low sport, some were dressed as English women ; and others had on a hat, to excite the crowd to laugh at Europeans. As soon as we could force our way, we proceeded to the temple of Kallee, where the crowd, inflamed to madness, almost trampled upon one another, to obtain a sight of the idol. We went up to the door-way, when a Bramhun, who was one of the owners of the idol, addressed one of my companions in broken English :—" Money—money—for black mother." My friend, not much liking the looks of his black mother, declared he

should give her nothing. From this spot we went into the temple-yard, where two or three blacksmiths had begun the work of piercing the tongues and boring the sides of these infatuated disciples of Shivu. The first man seemed reluctant to hold out his tongue ; but the blacksmith, rubbing it with something like flour, and having a piece of cloth betwixt his fingers, laid firm hold, dragged it out, and, placing his lancet under it in the middle, pierced it through, and let the fellow go. The next person, whose tongue we saw cut, directed the blacksmith to cut it on a contrary side, as it had been already cut twice. This man seemed to go through the business of having his tongue slit with perfect *sang froid*. The company of natives were entirely unmoved, and the blacksmith, pocketing the trifling fee given by each for whom he did this favour, laughed at the sport. I could not help asking, whether they were not punishing these men for lying. After seeing the operation performed on one or two more, we went to another group, where they were boring the sides. The first we saw undergoing this operation was a boy, who might be twelve or thirteen years old, and who had been brought thither by his elder brother to submit to this cruelty. A thread rubbed with clarified butter was drawn through the skin on each side, with a kind of lancet having an eye like a needle. He did not flinch, but hung by his hands over the shoulders of his brother. I asked a man who had just had his sides bored, why he did this ? He said, he had made a vow to Kalee at a time of dangerous illness, and was now performing this vow : a bye-stander added, it was an act of holiness, or merit. Passing from this group, we saw a man dancing backwards and forwards with two canes run through his sides as thick as a man's little finger. In returning to Calcutta we saw many with things of different thicknesses thrust through their sides and tongues, and several with the pointed handles of iron shovels, containing fire, sticking in their sides. Into this fire every now and then they threw Indian pitch, which for the moment blazed very high. I saw one man whose singular mode of self-torture struck me much : his breast, arms, and other parts of his body, were entirely covered with pins, as thick as nails or packing needles. This is called *vanu-phora**. The person had made a vow to Shivu thus to pierce his body, praying the god to remove some evil from him.

“ Some sunyasees at this festival put swords through the holes in their tongues ; others spears ; others thick pieces

* Piercing with arrows.

of round iron, which they call arrows. Many, as a bravado, put other things through their tongues, as living snakes, bamboos, ramrods, &c. Others, to excite the attention of the crowd still more, procure images of houses, gods, temples, &c. and placing them on a single bamboo, hold them up in their hands, and put the bamboo through their tongues. In 1805, at Calcutta, a few base fellows made a bamboo stage, placed a prostitute upon it, and carried her through the streets, her paramour accompanying them, having one of her ankle ornaments in the slit of his tongue. Another year, a man put his finger through the tongue of another person, and they went along dancing and making indecent gestures together. Others put bamboos, ropes, canes, the stalk of a climbing plant, the long tube of the hooka, &c. through their sides, and rubbing these things with oil, while two persons go before and two behind to hold the ends of the things which have been passed through the sides, they dance backwards and forwards, making indecent gestures. These people pass through the streets with these marks of self-torture upon them, followed by crowds of idle people. They are paid by the towns or villages where these acts are performed, and a levy is made on the inhabitants to defray the expense. On the evening of this day, some sunyasees pierce the skin of their foreheads, and place a rod of iron in it as a socket, and on this rod fasten a lamp, which is kept burning all night. The persons bearing these lamps sit all night in or near Shivu's temple, occasionally calling upon this god by different names. On the same evening, different parties of sunyasees hold conversations respecting Shivu in verse.

“ On the following day, in the afternoon, the ceremony called Churuku, or the swinging by hooks fastened in the back, is performed. The posts are erected in some open place in the town or suburbs ; they are generally fifteen, twenty, or twenty-five cubits high. In some places a kind of worship is paid at the foot of the tree to Shivu, when two pigeons are let loose, or slain. In other parts, i. e. in the neighbourhood of Calcutta, the worship of Shivu is performed at his temple ; after which the crowd proceed to the swinging posts, and commence the horrid work of torture. The man who is to swing prostrates himself before the tree, and a person, with his dusty fingers, makes a mark where the hooks are to be put. Another person immediately gives him a smart slap on the back, and pinches up the skin hard with his thumb and fingers ; while another thrusts the hook through, taking hold of about an inch of the skin ; the other

hook is then in like manner put through the skin on the other side of the back, and the man gets up on his feet. As he is rising, some water is thrown in his face. He then mounts on a man's back, or is elevated in some other way ; and the strings which are attached to the hooks in his back are tied to the rope at one end of the horizontal bamboo, and the rope at the other end is held by several men, who, drawing it down, raise up the end on which the man swings, and by their running round with the rope the machine is turned. In swinging, the man describes a circle of about thirty feet diameter. Some swing only a few minutes, others half an hour or more : I have heard of men who continued swinging for hours. In the southern parts of Bengal a piece of cloth is wrapt round the body underneath the hooks, lest the flesh should tear, and the wretch fall, and be dashed to pieces ; but the whole weight of the body rest on the hooks. Some of these persons take the wooden pipe, and smook while swinging, as though insensible of the least pain. Others take up fruit in their hands, and either eat it or throw it among the crowd. On one occasion, in the north of Bengal, a man took a large piece of wood in his mouth, and swung for a considerable time without any cloth round his body to preserve him, should the flesh of his back tear. On some occasions, these sunyasees have hooks run through their thighs as well as backs. About the year 1800, five women swung in this manner, with hooks through their backs and thighs, at Kidurpooru, near Calcutta. It is not very uncommon for the flesh to tear, and the person to fall ; instances are related of such persons perishing on the spot. A few years ago, a man fell from the post at Kidurpooru, while whirling round with great rapidity ; and falling on a poor woman who was selling parched rice, killed her on the spot ; the man died the next day. At a village near Buljbuj, some years since, the swing fell, and broke a man's leg. The man who was upon it, as soon as he was loosed, ran to another tree, was drawn up, and whirled round again, as though nothing had happened. I have heard of one man's swinging three times in one day on different trees ; and a Bramhun assured me, that he had seen four men swing on one tree ; while swinging, this tree was carried round the field by the crowd.

“ On the day of swinging, in some places, a sunyasee is laid before the temple of Shivu as dead, and is afterwards carried to the place where they burn the dead. Here they read many incantations and perform certain ceremonies, after

which the supposed dead sunyasee arises, when they dance around him, proclaiming the name of Shivu.

“The next morning the sunyasees go to Shivu’s temple, and perform worship to him, when they take off the poita which they had worn during the festival. On this day, they beg, or take from their houses, a quantity of rice, and other things, which they make into a kind of frumenty, in the place where they burn the dead. These things they offer, with some burnt fish, to departed ghosts.”

Each day of the festival the sunyasees worship the sun, pouring water, flowers, &c. on a clay image of the alligator, repeating muntrus.

THE HEAVEN of Shivu is very resplendent, with gems, pearls, coral, gold, silver, &c. Here reside numerous gods, giants, heavenly choristers, dancers, *courtezans*, and sages. Flowers of every season are constantly in bloom here; whilst the waters of the heavenly Ganges glide along in purling streams. The seasons are uninterruptedly enjoyed; and on a golden throne, adorned with jewels, sit Shivu and Doorga engaged in eternal conversation.

Brumha.—The Bramhuns, in their morning and evening worship, repeat an incantation, containing a description of the image of Brumha; at noon they perform an act of worship in honour of this god, presenting to him sometimes a single flower; at the time of a burnt offering clarified butter is presented to Brumha. In the month of Maghu, at the full moon, an earthen image of this god is worshipped, with that of Shivu on his right hand, and that of Vishnoo on his left. This festival lasts only one day, and the three gods are, the next day, thrown into the river. This worship is accompanied with songs, dances, music, &c. as at all other festivals; but the worship of Brumha is most frequently celebrated by a number of young men of the baser sort, who defray the expences by a subscription.—Bloody sacrifices are never offered to Brumha.

THE HEAVEN of Brumha is 800 miles long, 400 broad, and 40 high. Narudu, when attempting to describe this heaven, declared himself utterly incompetent to the task; that he could not do it in two hundred years; that it contained in a superior degree all that was in the other heavens; and that whatever existed in the creation of Brumha on earth, from the smallest insect to the largest animal, was to be found here.

Indru.—The worship of Indru is celebrated annually, in the day time, on the 14th of the lunar month Bhadru. The

usual ceremonies of worship are accompanied with singing, music, dancing, &c. In Bengal the greater number of those who keep this festival are women; in whose names the ceremonies are performed by officiating Bramhuns. It lasts one day, after which the image is thrown into the river. This festival, which is accompanied by the greatest festivities, is celebrated all over Bengal; each one repeating it annually during fourteen years. On the day of worship, a few blades of doorva grass are tied round the right arm of a man, and the left of a woman. Some persons wear this string, which contains fourteen knots, for a month after the festival is over. Fourteen kinds of fruit, fourteen cakes, &c. must be presented to the image. This worship is performed for the purpose of procuring riches, or a house, or a son, or pleasure, or a residence after death in Indru's heaven.

Indru is supposed to preside over the elements, so that in times of drought prayers are addressed to him as the giver of rain.

INDRU'S HEAVEN is thus described: This heaven was made by Vishwu-kurmu, the architect of the gods. It is 800 miles in circumference, and 40 miles high; its pillars are composed of diamonds; all its elevated seats, beds, &c. are of gold; its palaces are also of gold. It is so ornamented with all kinds of precious stones, jasper, chrysolite, sapphire, emeralds, &c. that it exceeds in splendour the brightness of twelve suns united. It is surrounded with gardens and forests, containing among other trees the parijatu, the fragrance of the flowers of which extends 800 miles, that is, fills the whole heaven. In the pleasure grounds are pools of water, warm in winter, and cold in summer, abounding with fish, water-fowl, water-lilies, &c. the landing places of which are of gold. All kinds of trees and flowering shrubs abound in these gardens. The winds are most refreshing, never boisterous; and the heat of the sun is never oppressive. Gods, sages, the winds, clouds, Olravutu, (Indru's elephant,) and other celestial beings, dwell in this heaven. The inhabitants are continually entertained with songs, dances, music, and every species of mirth. Neither sickness, sorrow, nor sudden death, are found in these regions, nor are its inhabitants affected with hunger or thirst.

Sooryu, the sun, is worshipped daily by the Bramhuns, when flowers, &c. are offered, accompanied with incantations.

On a Sunday, at the rising of the sun, in any month, but especially in the month of Maghu, a number of persons,

chiefly women, perform the worship of Sooryu :—The sun is annually worshipped on the first Sunday in the month Maghu. The name of this worship is called Dhurmubhaoo, or Sooryu-bhaoo. The ceremonies vary in different places, but in the district of Calcutta the women appear to be the principal actors, though none are excluded ; and even Mussulmans are so far Hindooized as to join in the idolatry. “ I saw it once,” says a friend of Mr. Ward’s “ thus conducted :—at the dawn of the morning a great number of offerings were carried into the open field, and placed in a row. The offerings consisted of fruits, sweet-meats, pigeons, and kids. A small pot was placed by each person’s offering, containing about a pint and a half of water. A device made of water-plant, a species of Millingtonia, intended to represent the sun, was placed on the edge of the pot, and a small twig of the mangotree, with a few leaves on it, put into it, as people in England keep flowers. The pot with all its appendages represented the sun perhaps as the vivifier of nature. By each offering also was placed (what shall I call it ?) an incense-altar, or censer called dhoonachee. It resembled a chafing-dish, made of copper, and stood upon a pedestal about a foot long. It contained coals of fire ; and a kind of incense from time to time, was thrown into it, principally the pitch of the salu-tree, called dhoona. Near each offering was placed a lamp, which was kept burning all day. The women also took their station near the offerings. At sun-rise they walked four times round the whole row of offerings, with the right hand towards them, and the smoking dhoonachees placed on their heads : after which they resumed their stations again, where they continued in an erect posture, fasting the whole day, occasionally throwing a little incense into the dhoonachee.—Towards evening the Bramhun who attended the ceremony threw the pigeons up into the air ; which, being young, could not fly too far, and were scrambled for and carried away by the crowd. The officiating bramhun perforated the ears of the kids with a needle ; after which they were seized by the first person who touched them. About sun-set the officers again took up the smoking dhoonachees, and made three circuits round the rows of offerings. After this the offerings and lighted lamps were taken away by their respective owners, who threw the lamps into a pool of water.”

Guneshu.—At the full moon in the month Maghu, some persons make or buy a clay image, and perform the worship of Guneshu ; when the officiating Bramhun performs the

ceremonies common in the Hindoo worship, presenting offerings to the idol. This god is also worshipped at considerable length at the commencement of a wedding as well as when the bride is presented to the bridegroom. Great numbers, especially from the western and southern provinces, celebrate the worship of Guneshu on the 4th of the new moon in Bhadru, when several individuals in each place subscribe and defray the expence. Many persons keep in their houses a small metal image of Guneshu, place it by the side of the shalgramu, and worship it daily. At other times a burnt offering of clarified butter is presented to this idol. Stone images of Guneshu are worshipped daily in the temples by the sides of the Ganges, at Benares.

Varoonu.—Varoonu's name is repeated daily in the worship of the Bramhuns; but his image is never made for worship, nor has he any public festival or temple in Bengal. He is worshipped, however, as one of the guardian deities of the earth, and also by those who farm the lakes in Bengal, before they go out a fishing: and in times of drought people repeat his name to obtain rain.

THE HEAVEN of this god, called Vuroonu-loku, is 800 miles in circumference, and was formed by Vishwukurma, the divine architect. In the centre is a grand canal of pure water. Vuroonu, and his queen Varonee, sit on a throne of diamonds; and around them the court, among whom are Sumoodru, Gunga, and other river gods and goddesses*; the twelve Adityus, and other deities; the hydras; Oiravutu; the doit-yus; the danuvus, &c. The pleasures of this heaven consist in the gratification of the senses, as in the heavens of Indru and others. There does not seem to be a vestige of any thing here, but what would exactly meet the wishes of a libertine.

Yumu.—On the first of the month Kartiku, a curious ceremony takes place in every part of Bengal:—the unmarried girls of each house engage a near relation to dig a small pit near the front of the house, at the four corners of which they sow rice, or barley, or wheat, and plant some stalks of the plantain or other tree; they also plant other branches in the midst of the pit. The place being thus prepared, every morning, for a month, these girls, after putting on clean apparel, and sprinkling their heads with the water of the Ganges to purify themselves, present flowers, &c. to Yumu by the side of this small pit, repeating an incantation. Each day they

*Among these deities are included gods of wells, pools, lakes, basins, whirlpools, &c.

put a single kouroe in an earthen pot, and at the end of the ceremony present the thirty kourees to the person who dug the pit. They perform this ceremony to procure from Yumu either husbands, or sons, or happiness, and also that they may escape punishment after death.

THE HEAVEN of this god is 800 miles in circumference. From hence are excluded the fear of enemies, and sorrow both of body and mind; the climate is mild and salubrious; and each one is rewarded in kind, according to his works: thus he, who has given much away on earth, receives a far greater quantity of the same things in heaven; he who has not been liberal, will have other kinds of happiness, and will see food, houses, lands, &c. but will receive nothing. All kinds of excellent food are here heaped up into mountains. To this heaven have been raised a great number of Hindoo kings, whose names are given in the Mubabharutu. The pleasures of this heaven are like those of Indru-pooru: the senses are satiated with gratifications as gross as the writer of this pooranu, the licentious Vyasu could make them.

We shall close these descriptions of Hindoo worship, by the following account of the ceremonies performed at the worship of the goddess *Doorga*.

Mr. Ward thus describes a festival celebrated in the month Ashwinu, the most popular of all the annual feasts held in Bengal.

On the 9th day of the decrease of the moon this festival begins, when the ceremony called sunkulpu is performed, by the officiating Bramhun's taking into his joined hands a metal kosha, (which contains water, flowers, fruits, sesamum, rice, and a blade of koshu grass,) reading an incantation, and promising that on the succeeding days such a person will perform the worship of Doorga. After this, Doorga is worshipped before a pan of water with the accustomed formularies.

On the 10th, 11th, 12th, 13th, 14th, and 15th days of the moon, the same ceremonies are performed before the pan of water, and, with some trifling variations in the offerings, continued to the 16th, 17th, 18th, 19th, and 20th.

On the 21st day of the moon, at the close of the worship, what is called udhivasu is performed. This also is a preliminary ceremony, and consists in taking rice, fruits, &c. and touching with them a pan of water, and afterwards the forehead of the image, at intervals repeating incantations.

On the 23d, early in the morning, the officiating Bramhun consecrates the image, placing it on the spot prepared for it in the temple, and repeating the proper formulas. After this

the principal ceremonies before the image begin. First, the business of giving eyes and life to the images is performed ; when they become objects of worship. In this curious ceremony, the officiating Bramhun touches with the two fore-fingers of his right hand the breast, the two cheeks, the eyes, and the forehead of the image. When he touches these places he says, ' Let the soul of Doorga long continue in happiness in this image.' After this, he takes a leaf of the vilwu tree, rubs it with clarified butter, and holds it over a burning lamp till it be covered with soot ; of which he takes a little on the stalk of another vilwu leaf, and touches the eyes, filling up with the soot a small white place left in the pupil of the eye.

The worship of Guneshu and other gods is now performed ; then that of the demi-goddesses, the companions of Doorga in her wars, who are represented by the dots of paint on the canopy which covers the image of the goddess. The offerings presented to them consist of very small slices of plantains, on each of which are stuck two or three grains of rice, &c. Then follows the worship of other images set up with that of Door-ga ; to which succeeds the principal worship, that of Doorga. First, the officiating Bramhun performs dhyanu ; in which, sitting before the image, he closes his eyes, and repeats the proper formulas, meditating on the form of the goddess, and repeating to himself, ' I present to the goddess all these flowers, fruits, &c. (here he goes over all the offerings ;) I slay all these animals,' &c. He then calls the goddess, saying, ' O goddess, come here, come here ; stay here, stay here. Take up thine abode here, and receive my worship.' The priest next places before the image a small piece of square gold or silver, for the goddess to sit upon, and asks if she has arrived happily ; adding the answer himself, ' Very happily.' After this, water for washing the feet is offered, by taking it with a spoon from one vessel, and pouring it out into another, while the incantation is repeated. Ten or fifteen blades of doorvu grass, a yuva flower, sandal powder, rice, &c. are then offered with an incantation, and laid at the feet of Doorga. Next follows water to wash the mouth ; curds, sugar, and a lighted lamp. Then water to wash the mouth, and to bathe ; then cloth, or garments ; then jewels, or ornaments for the feet, arms, fingers, nose, ears, &c. with sandal wood, and red or white lead ; then flowers of different kinds, one at a time, with a separate incantation for each flower ; also a vilwu leaf, with some powder of sandal wood put upon it. Then are offered thrice successively two handfuls of flowers of different

kinds ; afterwards incense, a lighted lamp, and meat offerings. At the close, the Bramhun walks round the image seven times, repeating forms of petition and praise.

Now the bloody sacrifices are offered. If the animal be a sheep or a goat, as is always the case on the first day, the officiating Bramhun, after bathing it either in the river or in the house, puts his left hand on its forehead, marks its horns and forehead with red lead, and reads an incantation, in which he offers it up to the goddess thus : ‘ O goddess, I sacrifice this goat to thee, that I may live in thy heaven to the end of ten years.’ He then reads an incantation in its ear, and puts flowers, and sprinkles water, on its head. The instrument by which the animal is killed is consecrated by placing upon it flowers, red lead, &c. and writing on it the incantation which is given to the disciples of Doorga. The officiating Bramhun next puts the instrument of death on the neck of the animal, and, after presenting him with a flower as a blessing, then into the hand of the person appointed to slay the animal, who is generally the blacksmith, but sometimes a Bramhun. The assistants put the goat’s neck into an upright post, excavated at the top so as to admit the neck betwixt its two sides ; the body remaining on one side of the post, and the head on the other. An earthen vessel containing a plantain is placed upon a plantain leaf ; after which the blacksmith cuts off the head at one blow, and another person holds up the body, and drains out the blood upon the plantain in the bason. If the person who performs the sacrifice does not intend to offer the flesh to Doorga, the slayer cuts only a small morsel from the neck, and puts it on the plantain ; when some one carries it, and the head, and places them before the image, putting on the head a lighted lamp. After all the animals have been thus killed, and some of the flesh and the heads carried before the image, the officiating bramhun repeats certain prayers over these offerings, and presents them to the goddess, with the blood which fell on the plantains : then, taking the blood from the bason, he puts it on a plantain leaf, and cuts it into four parts, presenting it to the four goddesses who attend upon Doorga.

Offerings of rice, plantains, sugar, sweetmeats, sour milk, curds, pulse of different sorts, lime, fruits, &c. are next presented with prayers. Now the names of Doorga are repeated by the priest, who afterwards presents camphorated water to the goddess ; then betle-nut, limes, spices, &c. made into what is called panu. After repeating a number of forms of praise, this part of the service closes with the prostration of



p. 73.

Dance of the Hindoos.



Hindoo Fakir executing his Vow.

the officiating bramhun before the idol. Next, food is presented with many prayers to the goddess ; which food consists of what is called khechurue, fried fruits, fried fish and flesh, &c. About four in the afternoon, large quantities of food are presented to the goddess ; amongst which are, prepared greens of three or four kinds ; prepared peas of three or four kinds ; fried fruits, sweet potatoes, &c. fried fish, with fruits of four or five different sorts ; the flesh of sheep and goats, stewed in two or three ways ; preparations of tamarinds, two or three sorts ; rice boiled in milk, two or three sorts ; fifteen or sixteen sorts of sweetmeats, &c. all which are offered with separate prayers ; after which water, betle, &c. are presented.

The bramhuns are entertained either with sweetmeats, or prepared food, by the person at whose house the worship is performed : some of them are expressly invited, and others attend to see the ceremonies. The food which has been presented to the goddess, being considered almost as ambrosia, is given to the guests with a sparing hand ; some of whom (mothers) beg to take a morsel home to cure their children, or relatives, of diseases. Food is also sent to the neighbours, and persons of inferior cast carry away great quantities.

In the evening, the officiating Bramhun waves a brass candlestick, or lamp with five lights, before the goddess, repeating incantations ; afterwards a shell with water in it, and then a piece of cloth. At night, the temple is lighted up, and, about eight o'clock, unleavened bread, butter, fruits, sweetmeats, curds, milk, &c. are presented to the goddess. At midnight some persons repeat the worship ; but in this case the offerings are few, and there are no bloody sacrifices.

After the worship of the day, many rich men engage a number of prostitutes, richly dressed and almost covered with ornaments, to dance and sing before the idol. The songs are exceedingly obscene ; the dances highly indecent ; and the dress of the dancing women no less so ; their clothing being so fine as scarcely to deserve the name of a covering. The tresses of some are thrown loose, hanging down to the waist. During the dances, the doors are shut to keep out the crowd, as well as Europeans, who are carefully excluded. Six, seven, or eight women thus dance together, assisted by music, for about four hours. Rich spectators, when remarkably pleased with a part of the song, throw to the singer as much as four, eight, or sixteen roopees ; besides which, those who engage these women make them presents of garments, and of considerable sums of money. The sons of the rich natives are highly pleased with these dances.

On the second day, the worship and sacrifices are much the same as on the first, except that the bathing of the goddess, called the great suanu, is attended with more ceremonies. In this ceremony the priest first brings some earth said to have been thrown up by the teeth of a wild hog, and, mixing it with water, presents it with prayers to the goddess, to be used as soap. Then, in succession, earth from before the door, of the king, or lord of the soil ; from before that of a courtesan ; from the side of the Ganges ; earth raised by ants ; and, lastly, earth from any river side, not the Ganges, is presented with the same ceremonies. After this, turmeric, fruits, and spices ; the water of the cocoa-nut, and of the water melon ; the juice of the sugar cane ; honey, clarified butter, sour milk, milk, cow's urine, cow-dung, sugar, treacle, and different sorts of oil, are presented in succession, with the necessary formulas. While the officiating Bramhun is going through these ceremonies, he resolves in his mind that he is making these gifts to assist the goddess in bathing. At the close, he presents some water of the Ganges, and after this, the water of four seas ; or, if unable to obtain this, the water of the Ganges again, and then the water of some other river. The bathing ceremonies are closed by a present of cloth for the loins. In the evenings, or else in the night, according to the conjunction of the stars, worship is again performed, in which only one bloody sacrifice is offered ; and in some cases none. Widows fast on this day, particularly a widow with children ; the latter deriving great benefits from the meritorious actions of the mother.

On the third day, the goddess is worshipped only once, but the offerings and sacrifices are many ; buffaloes are offered only on this day. A respectable native once told Mr. Ward, that he had seen one hundred and eight buffaloes sacrificed by one Hindoo at this festival : the number slain in the whole country must therefore be very great. Formerly some of the Hindoo kings killed a thousand animals on these occasions. The males only are sacrificed : and they are in general young and tame, costing from five to sixteen roopees each. None of the Hindoos eat the sacrificed buffaloes, except the shoemakers. Each animal is bathed before it is slain ; after which the officiating bramhun puts red lead on its horns, and, with a red string, ties a piece of wool smeared with red lead on the forepart of the breast : he also puts a piece of cloth covered over with turmeric on his back, and a necklace of vilwu leaves on his neck, repeating prayers during these actions. The ceremony of cutting off the heads of the buffaloes, and presenting

them to the goddess, is similar to those already described respecting the sacrifice of goats and sheep.

After the beasts are all slain, the multitude, rich and poor, daub their bodies all over with the mud formed with the blood which has collected where the animals are slain, and dance like furies on the spot ; after which they go into the street, dancing and singing indecent songs, and visit those houses where images of the goddess have been set up.

At the close of the whole, the officiating bramhun presents a burnt offering, and gives to the goddess a sum of money, commonly about four roopees : some indeed give one hundred, and others as many as a thousand roopees ; which they at length return into the hands of the officiating bramhun."

Such are the gods and the worship paid to them, of the Hindoo Pantheon ; and such, to use the language of Mr. Ward, is the deplorable state into which the mind continues to sink, after it has once renounced the doctrine of the unity of God ! Neither is the worship paid to these wretched deities of a more pure or dignified character. The Bacchanals of the ancients were not so licentious as the rites of the Hindoo religion. These pages must not, however, be polluted by a recital of the shocking indecencies practised on those occasions. One or two instances more, from other writers, of the cruelties of these eastern modes of conciliating their deities may be noticed ; together with some account of the four chief sects, or tribes into which they are divided. Forbes, Mrs. Graham, and other writers, besides Mr. Ward, have described these at some length. From these authors we learn, that the Hindoos have, from all antiquity, been divided into four great tribes, each of which comprehends a variety of inferior casts.

The first, and most noble tribe, are the Bramhuns, who are the priesthood. They are not excluded from government, trade, or agriculture, though they are strictly prohibited from all menial offices. They derive their name from Bramha, who they allegorically say, produced the Brahmins from his head, when he created the world.

The second in order is the Sittri tribe, who, according to their original constitution, ought to be all military men ; because Bramha is said to have produced them from his heart, as an emblem of that courage which warriors should possess.

The name of Beise is given to the third tribe. These are for the most part merchants, bankers, and shop-keepers, and are said to have sprung from the belly of Bramha, the word Beish signifying a provider or nourisher.

The fourth tribe is that of Sudder, who are menial ser-

wants, incapable of raising themselves to any superior rank ; they are supposed to have sprung from the feet of Bramha.

If any one of the four tribes be excommunicated, he and his posterity are for ever shut out from the society of every person in the nation, excepting that of the Haricasts, who are held in utter detestation by the other tribes, and are employed only in the meanest and vilest offices. This circumstance renders excommunication so dreadful, that any Hindoo will suffer torture, and even death, rather than deviate from one article of his faith.

The devotion of the Hindoos to the Supreme Being, and the inferior deities, consists in a regular attendance at the dowels, or temples, especially at the solemn festivals ; in performing particular religious ceremonies in their own houses ; in prayers, ablutions, fastings, and penances ; but especially in oblations, which consist chiefly of spices, incense, rice, fruits, and flowers ; and although they have been in former times accused of offering human sacrifices, but they now, as some assert, very rarely shed even the blood of an animal in their religious services.

Fakeers.—The fakeers, or yogees, of the Senassee tribe, are a set of mendicant philosophers, who travel all over Hindoostan, and live on the charity of the other casts of Hindoos. They are generally entirely naked, most of them robust, handsome men : they admit proselytes from the other tribes, especially youth of bright parts, and take great pains to instruct them in their mysteries. These Gymnosophists often unite in large armed bodies, and perform pilgrimages to the sacred rivers and celebrated temples ; but they are more like an army marching through a province, than an assembly of saints in procession to a temple ; and often lay the countries through which they pass under contribution.

Many yogees, and similar professors, are devotees of the strictest order, carrying their superstition and enthusiasm far beyond any thing we are acquainted with in Europe : even the austerities of a La Trappe are light in comparison with the voluntary penances of these philosophers ; they reside in holes and caves, or remain under the banian trees near the temple. They imagine the expiation of their own sins, and sometimes those of others, consists in the most rigorous penances and mortifications. Some of them enter into a solemn vow to continue for life in one unvaried posture ; others undertake to carry a cumbrous load, or drag a heavy chain ; some crawl on their hands and knees for years, around an extensive empire ; and others roll their bodies on the earth,

from the shores of the Indus to the banks of the Ganges, and in that humiliating posture, collect money to enable them either to build a temple, to dig a well, or to atone for some particular sin. Some swing during their whole life, in this torrid clime, before a slow fire ; others suspend themselves, with their heads downwards, for a certain time, over the fiercest flames.

The engraving exhibits the position of a Hindoo Fakeer who has lived near Calcutta. This man has held his arms upwards till all circulation has ceased ; his nails have grown into long claws, and his arms have withered and become dead and stiff, so that they can not be removed from the position. He sits with his legs crossed and placed under him till they also have become almost useless. In this situation he is brought out daily and placed on his seat, which is covered with a leopard skin, his back being supported with a cushion, and thus is he exhibited by the side of a public road. The natives crowd round this Fakeer, (or Mendicant Devotee) and thinking him a most holy man and a wonderful favorite of their gods, they respect him with fear and reverence. Some of these Fakeers make vows to continue all their life time in one posture, and keep it effectually. Others never lie down ; but continue in a standing posture all their lives, supported only by a stick or rope under their arm pits : some mangle their bodies with scourges and knives. They look upon themselves to have conquered every passion and triumphed over the world. It has been thought that they submitted to these sufferings to obtain the pardon of their sins, but their chief object undoubtedly is to obtain some favour from the gods, and to excite the wonder and veneration of the ignorant Heathen. They hope by these tortures eventually to become great men and Kings upon the earth. They conceive their own merit to be so great that they can compel their gods to grant them their wishes, and the common people are thoroughly persuaded of their virtue and innocence. Still these Fakeers are accused of committing the most enormous crimes in private.

These tortures are sometimes undergone as proxies on behalf of richer persons, the devotee thus lets out his sufferings to hire, in order thereby to procure, as is imagined, some benefit to a rich neighbour who would rather part with his money than his ease.

Other Fanatics.—A set of very extraordinary Hindoo fanatics are to be met with in different parts of the country : particular villages are appropriated for the ceremony of

swinging, where the swingers assemble at stated seasons. In the centre of an area, surrounded by numerous spectators, is erected a pole, from twenty to thirty feet in height, on which is placed a long horizontal beam, with a rope run over a pully at the extremity ; to this rope they fix an iron hook, which being drawn through the integuments of the devoted swinger, he is suspended aloft in the air, amidst the acclamations of the multitude ; the longer he is capable of this painful exertion, and the more violently he swings himself round, the greater the merit : from the flesh giving way, the performer sometimes falls from this towering height, and breaks a limb ; if he escape that accident, from the usual temperance of the Hindoos, the wound soon heals : this penance is generally voluntary, in performance of a religious vow, or inflicted for the expiation of sins committed, either by himself, or some of his family. It will be seen how exactly this account agrees with the instances before given from Mr. Ward.

The Pooleahs and Pariars.—The degraded Pooleahs are an abject and unfortunate race, who, by cruel laws and tyrannical customs, are reduced to a wretched state : while the monkeys are adored as sylvan deities, and in some parts of Malabar, have temples and daily sacrifices. I have often, says Forbes, lamented the treatment of the poor Pooleahs, and the cruel difference made by human laws between them and the pampered Brahmins. Banished from society, they have neither houses nor lands, but retire to solitary places, hide themselves in ditches, and climb into umbrageous trees for shelter ; they are not permitted to breathe the same air with the other castes, nor to travel on a public road : if by accident they should be there, and perceive a Brahmin or Nair at a distance, they must instantly make a loud howling, to warn him from approaching until they have retired, or climbed up the nearest tree. If a Nair accidentally meets a Pooleah on the highway, he cuts him down with as little ceremony as others destroy a noxious animal ; even the lowest of other castes will have no communication with a Pooleah. Hunger sometimes compels them to approach the villages, to exchange baskets, fruit, or such commodities as they may have for a little grain, having called aloud to the peasants, they tell their wants, leave their barter on the ground, and retiring to a distance, trust to the honesty of the villagers to place a measure of corn equal in value to the barter, which the Pooleahs afterwards take away. Constant poverty and accumulated misery have entirely debased the human form,

and given a squalid and savage appearance to these unhappy beings.

Yet, debased and oppressed as the Pooleahs are, there exists throughout India, a caste called Pariars, still more abject and wretched. If a Pooleah, by any accident, touches a Pariar, he must perform a variety of ceremonies, and go through many ablutions, before he can be cleansed from the impurity. With such ideas of defilement, no marriages are contracted between the Pooleahs and Pariars, nor do they eat together, although the only difference in their epicurean banquet is, that the Pooleahs eat of all animal food, except beef, and sometimes of that which dies of itself; the Pariars not only feast upon the dead carcasses, but eat beef and carrion of every kind. The Brahmins of Malabar have thought proper to place Christians in the same rank with the Pariars.

Burning of a Widow.—The following account of the burning of a Gentoo woman, on the funeral-pile of her deceased husband, is taken from the Voyages of Stavorinus, who was an eye-witness to the ceremony. “We found,” says M. Stavorinus, “the body of the deceased lying upon a couch, covered with a piece of white cotton, and strewed with betel-leaves. The woman, who was to be the victim, sat upon the couch with her face turned to that of the deceased. She was richly adorned, and held a little green branch in her right hand, with which she drove away the flies from the body. She seemed like one buried in the most profound meditation, yet betrayed no signs of fear. Many of her relations attended upon her, who, at stated intervals, struck up various kinds of music.

“The pile was made by driving green bamboo stakes into the earth, between which was first laid fire-wood, very dry and combustible; upon this was put a quantity of dry straw, or reeds, besmeared with grease: this was done alternately, till the pile was five feet in height, and the whole was then strewed with rosin finely powdered. A white cotton sheet, which had been washed in the Ganges, was then spread over the pile, and the whole was ready for the reception of the victim.

“The widow was now admonished by a priest, that it was time to begin the rites. She was then surrounded by women, who offered her betel, and besought her to supplicate favours for them when she joined her husband in the presence of Ram, or their highest god; and above all, that she would salute their deceased friends, whom she might meet in the celestial mansions, in their names.

“ In the mean time, the body of the husband was taken and washed in the river. The woman was also led to the Ganges for ablution, where she divested herself of all her ornaments. Her head was covered with a piece of silk and a cloth was tied round her body, in which the priests put some parched rice.

“ She then took a farewell of her friends, and was conducted by two of her female relations to the pile. When she came to it, she scattered flowers and parched rice upon the spectators, and put some into the mouth of the corpse. Two priests next led her three times round it, while she threw rice among the by-standers, who gathered it up with great eagerness. The last time she went round, she placed a little earthen burning lamp to each of the four corners of the pile, then laid herself down on the right side, next to the body, which she embraced with both her arms, a piece of white cotton was spread over them both, they were bound together with two easy bandages, and a quantity of fire-wood, straw, and rosin, was laid upon them. In the last place, her nearest relation, to whom, on the banks of the river, she had given her nose-jewels, came with a burning torch, and set the straw on fire, and in a moment the whole was in a flame. The noise of the drums, and the shouts of the spectators, were such, that the shrieks of the unfortunate woman, if she uttered any, could not have been heard.”

From an official document it appears, that in the year 1815, between 400 and 500 widows, of the province of Bengal, had voluntarily sacrificed themselves on the funeral piles of their husbands ; in 1816, upwards of 600 ; and in 1817, 706.

Burying alive.—The cremation of Hindoo widows with the bodies of their deceased husbands is now no longer doubted ; but it is more difficult to believe, that men in the prime of life, and surrounded by every blessing, should voluntarily desire to immolate themselves to their deities, and be buried alive ; it is no uncommon sacrifice among the tribe of Gosannees, and other Hindoo devotees. “ A short time before I took charge of Dhuboy,” says Forbes, “ a young man insisted on being interred alive near the temple at the Gate of Diamonds ; and soon afterwards another performed the same sacrifice about half a mile without the English districts, because I refused him permission to do it in his native village ; for neither is this self-immolation, the cremation of women, nor any other act of suicide, allowed within the Company’s territories. These solemn sacrifices are always performed in the presence of many witnesses, and during the celebra-

tion of various religious rites and ceremonies by the Brahmins."

On such a sacrifice being announced, a large crowd assemble ; a round pit is dug, of a depth sufficient for a man to stand upright, into which the self-devoted victim descends, and the earth is gradually thrown on, until it entirely covers him. A tomb of solid masonry is immediately erected over his head, and solemn rites and flowery offerings are performed at stated periods, in memory of a saint, who is supposed to have rendered an acceptable sacrifice to the destructive power, or some other deity in the Hindoo mythology.

The practice of destroying infants is very common in India, particularly amongst the inhabitants of Orissu, and of the eastern parts of Bengal, where they frequently offer their children to the goddess Gunga. Mr. Ward relates the following shocking custom as prevalent principally in the northern district of Bengal :—

If an infant refuse the mother's breast, and decline in health, it is said to be under the influence of some malignant spirit. Such a child is sometimes put into a basket, and hung up in a tree where this evil spirit is supposed to reside. It is generally destroyed by ants, or birds of prey ; but sometimes perishes by neglect, though fed and clothed daily. If it should not be dead at the expiration of three days, the mother receives it home again, and nurses it ; but this seldom happens. The late Mr. Thomas, a missionary, once saved and restored to its mother, an infant which had fallen out of a basket, at Bholahatu, near Malda, at the moment a shakkal was running away with it. As this gentleman and Mr. Carey were afterwards passing under the same tree, they found a basket hanging in the branches containing the skeleton of another infant, which had been devoured by ants. The custom is unknown in many places ; but, it is to be feared, is too common in others.

In the north western parts of Hindoost'hanu, the horrid practice of sacrificing female children as soon as born, has been known from time immemorial. The Hindoos ascribe this custom to a prophecy delivered by a Bramhun to Dweepu-singhu, a raju-pootu king, that his race would lose the sovereignty through one of his female posterity. Another opinion is, that this shocking practice has arisen out of the law of marriage, which obliges the bride's father to pay almost divine honours to the bridegroom ; hence persons of high cast, unwilling thus to humble themselves for the sake of a daughter, destroy the infant. In the Punjab, and neighbouring dis-

tricts, to a great extent, a cast of Silkh's, and the raju-pootus, as well as many of the Bramhuns and other casts, murder their female children as soon as born. Mr. Ward made particular inquiry into the extent of these murders ; but, as the crime is perpetrated in secret, was not able to procure very exact information. A gentleman, whose information on Indian customs is very correct, informed him, that this practice was, if it is not at present, universal among all the raju-poots, who, he supposed, destroy all their daughters ; he expressed his fears, that, notwithstanding their promises to the Government of Bombay, made in consequence of the very benevolent exertions of Mr. Duncan, the practice is almost generally continued.

But perhaps the most destructive practice observed by these wretched fanatics, is that of dying under the wheels of Jugunnat'hu's car. Mr. Ward observes, that, amongst the immense multitudes assembled at the drawing of this car, are numbers afflicted with diseases, and others involved in worldly troubles, or worn out with age and neglect. It often happens that such persons, after offering up a prayer to the idol, that they may obtain happiness or riches in the next birth, cast themselves under the wheels of the car, and are instantly crushed to death. Great numbers of these cars are to be seen in Bengal ; and every year, in some place or other persons thus destroy themselves. At Jugunnat'hu, in Orissa, several perish annually. Many are accidentally thrown down by the pressure of the crowd, and are crushed to death. The victims who devote themselves to death in these forms have an entire confidence that they shall, by this meritorious act of self-murder, attain to happiness.

We must pass over many other cruel and absurd ceremonies of the Hindoo Mythology, or barely mention them :—*Human sacrifices ; sacrifices of bulls, horses, asses, burnt and bloody sacrifices of various kinds ; ridiculous vows, extreme fasting ; incessant repetitions of the name of some god ; hanging lamps in the air ; sitting on dead bodies ; ceremonies for removing, subduing, and destroying enemies ; voluntary suicides, drowning in the Ganges ; persons casting themselves from precipices, hanging by hooks fastened into their sides ; ascetics suffering themselves to be devoured by wild beasts in the forests ; perishing in cold regions, &c. &c.* all of which are related with great feeling and minuteness by Mr. Ward, who gives the following calculation relative to the number of Hindoos who annually perish, the victims of a blind and cruel superstition.

Widows burnt alive on the funeral pile, in Hindoost'- hanu, - - - - -	5000
Pilgrims perishing on the roads and at sacred places,*	4000
Persons drowning themselves in the Ganges, or buried or burnt alive - - - - -	500
Children immolated, including the daughters of the ra- ju-pootus - - - - -	500
Sick persons whose death is hastened on the banks of the Ganges† - - - - -	500
	Total, 10,500

In addition to what has already been stated relative to the speculative theories of the Hindoo Mythology, we may add some account of their more practical and obvious doctrines.

* *Buddruck, in Orissa, May 30th, 1806.* We know that we are approaching Juggernaut (and yet we are more than fifty miles from it) by the human bones which we have seen for some days strewed by the way. At this place we have been joined by several large bodies of pilgrims, perhaps 2000 in number, who have come from various parts of Northern India. Some old persons are among them, who wish to die at Juggernaut. Numbers of pilgrims die on the road; and their bodies generally remain unburied. On a plain, by the river, near the pilgrims' caravansera at this place, there are more than a hundred skulls. The dogs, jackalls, and vultures seem to live here on human prey.

Juggernaut, 14th June. I have seen Juggernaut. The scene at Buddruck is but the vestibule to Juggernaut. No record of ancient or modern history can give, I think, an adequate idea of this valley of death; it may be truly compared to the 'valley of Hin-nom.' I have also visited the sand plains by the sea, in some places whitened with the bones of the pilgrims; and another place, a little way out of the town, called by the English 'the Golgotha,' where the dead bodies are usually cast forth, and where dogs and vultures are ever seen.

Juggernaut, 21st June. I have beheld another distressing scene this morning at the place of skulls; a poor woman lying dead, or nearly dead, and her two children by her, looking at the dogs and vultures which were near. The people passed by without noticing the children. I asked them where was their home. They said, 'they had no home but where their mother was.' O, there is no pity at Juggernaut! no tenderness of heart in Moloch's kingdom."
—*Buchanan's Researches in India.*

A person who has lived several years near the temple of Jugunnat'hu, in Orissa, in a letter to Mr. Ward, says, 'I cannot pronounce on the numbers who actually perish at Jugunnat'hu, and on their way thither; in some years they do not amount to more than 200 perhaps; but in others they may exceed 2000.'

† A gentleman, whose opinion is of great weight, says, 'I believe this estimate is far below the truth.'

This account is also abridged chiefly from Mr. Ward, whose work is an invaluable treasury of information on those interesting subjects :

Of the Transmigration of Souls.—After death, the person is conveyed by the messengers of Yumu through the air to the place of judgment. After receiving his sentence, he wanders about the earth for twelve months, as an aerial being or ghost ; and then takes a body suited to his future condition, whether he ascend to the gods, or suffer in a new body, or be hurled into some hell : this is the doctrine of several Poorunus. Others maintain, that immediately after death and judgment, the person suffers the pains of hell, and removes his sin by suffering ; and then returns to the earth in some bodily form.

The faith of the Hindoos in the doctrine of the transmigration of souls often appears in their conversation ; especially when either prosperous or adverse circumstances have arisen in a family. When a person is in deep sorrow for the loss of a child, and is addressed by another on the subject, the former perhaps utters her grief in some such words as these :—‘ What have I done, that I am thus grievously afflicted ?—When I examine my life from my childhood, I cannot see that I have done any harm. Why then does God thus afflict me ? Why did he give me a child ? Why did he take it away ?’—She next vents her grief in a torrent of abuse on Yumu :—‘ Oh ! Yumu ! What did I do to thee ? I am sure I never injured thee. Thou knowest that I have none else : I am in this world like a blind creature ; this child was my staff,—and thou hast taken him away. O thou wicked Yumu !—I will put a wisp of fire in thy face. I will flog thee with the broom.—My breast is rent with grief.’ Another female now joins her, and says, ‘ Oh ! sister ! What ! is your child gone ? Ah ! Ah ! Ah !—that vile Yumu—he is full of injustice. If I could see him, I would cut him into a thousand pieces. He has taken all mine ; but he has left you one.—Ah ! if I were stone, I should split into pieces ; but I am earth—only flesh and blood, and therefore I am sunk into nothing. But why do I thus complain ? I am not singular ; every one’s house is plundered.’ Another person now comes in, and says, ‘ Why do you blame Yumu ? What fault has he done ? In former births you must have committed many crimes ; otherwise I cannot see why you should suffer in this dreadful manner ; you have done nothing but works of merit in this birth. You must have injured some one’s child in a former birth, and now yours is taken from you. Yumu has done nothing wrong. He is justice itself. He never errs.

Nor ought you to think it extraordinary that a person dies. It is more extraordinary that a person desires to live. If you confine a bird in a cage, though you cherish him with the greatest care, if the door be open he flies away. But though there are nine openings in the body by which the soul may make its escape, and though the person be suffering the deepest distress, yet the soul is not willing to depart ; this desire of life is more wonderful than death itself. When the soul has taken its flight, then, why should you think it such an extraordinary thing ? You are suffering for the sins of many former births ; which sins, like a shadow, will pursue you, go where you will, and assume whatever shape you may, till they be expiated by suffering. If this were not so, why is it that a good man suffers, while a wicked man is raised to the pinnacle of prosperity ? If men suffered only for the sins of this life, the good would have nothing but happiness, and the wicked nothing but sorrow.

When the Hindoos see any of the animals used cruelly, especially cows, they exclaim :—‘ Ah ! how many sins must that creature have committed in a former birth ! They say the same if they see a dog eating ordure. When they see a dog riding with his master in his palanqueen, they say, ‘ True, thou art born a dog, but some good works have made thy fate tolerable.’

Judgment of Men after death.—At the extremity of the earth southwards, floating on the waters, is Sungyumunee, the residence of Yumu, the judge of the dead, and of his recorder Chitru-gooptu, and his messengers. Yumu has four arms, is of a dark colour, with his eyes like the petal of the water lily ; in his hands he holds a shell, a discus, a club, and a lotus ; he rides on Gurooru ; wears a golden poita, and pearl ear-rings ; and has a crown on his head, and a garland of flowers round his neck. Chitru-gooptu, the recorder, and Yumu’s attendants, appear in the most pleasing forms.

Those who perform works of merit are led to Yumu’s palace along the most excellent roads, in some parts of which the heavenly courtezans are seen dancing or singing ; and gods, gundhurvus, &c. are heard chanting the praises of other gods ; in others, showers of flowers are falling from heaven ; in other parts are houses containing cooling water, and excellent food ; pools of water covered with nymphœas ; and trees, affording fragrance by their blossoms and shade by their leaves. The gods are seen to pass on horses or elephants, with white umbrellas carried over them ; or in palanqueens or chariots, fanned with the chamurus of the gods : while the devurshees

are chanting their praises as they pass along. Some, by the glory issuing from their bodies, illumine the ten quarters of the world.

Yumu receives the good with much affection, and, feasting them with excellent food, thus addresses them :—‘ Ye are truly meritorious in your deeds ; ye are wise ; by the power of your merits ascend to an excellent heaven. He who, born in the world, performs meritorious actions, he is my father, brother, and friend.’

The wicked have 688,000 miles to travel to the palace of Yumu, to receive judgment. In some places they pass over a pavement of fire ; in others the earth in which their feet sink is burning hot ; or they pass over burningsands, or over stones with sharp edges, or burning hot ; sometimes showers of sharp instruments, and at others showers of burning cinders, or scalding water, or stones fall upon them ; burning winds scorch their bodies ; every now and then they fall into concealed wells full of darkness, or pass through narrow passages filled with stones, in which serpents lie concealed ; sometimes the road is filled with thick darkness ; at other times they pass through the branches of trees, the leaves of which are full of thorns ; again they walk over broken pots, or over hard clods of earth, bones, putrifying flesh, thorns, or sharp spikes ; they meet tygers, jackals, rhinoceroses, elephants, terrible giants, &c. ; and in some parts they are scorched in the sun without obtaining the least shade. They travel naked ; their hair is in disorder ; their throat, lips, &c. are parched ; they are covered with blood, or dirt ; some wail and shriek as they pass along ; others are weeping ; others have horror depicted on their countenances ; some are dragged along by leathern thongs tied round their necks, waists, or hands ; others by cords passed through holes bored in their noses ; others by the hair, the ears, the neck, or the heels ; and others are carried, having their heads and legs tied together. On arriving at the palace, they behold Yumu clothed with terror, two hundred and forty miles in height ; his eyes distended like a lake of water ; of a purple colour, with rays of glory issuing from his body ; his voice is loud as the thunders at the dissolution of the universe ; the hairs of his body are each as long as a palm-tree ; a flame of fire proceeds from his mouth ; the noise of the drawing of his breath is greater than the roaring of a tempest ; his teeth are exceedingly long, and his nails like the fan for winnowing corn. In his right hand he holds an iron club ; his garment is an animal’s skin ; and he rides on a terrific buffalo. Chitru-goop-

tu also appears as a terrible monster, and makes a noise like a warrior when about to rush to battle. Sounds terrible as thunder are heard, ordering punishments to be inflicted on the offenders. At length Yumu orders the criminals into his presence, and thus addresses them :—‘ Did you not know that I am placed above all, to award happiness to the good, and punishment to the wicked ? Knowing this, have you lived in sin ? have you never heard that there are different hells for the punishment of the wicked ? Have you never given your minds to religion ? To-day, with your own eyes, you shall see the punishment of the wicked.—From yoogu to yoogu stay in these hells ;—You have pleased yourselves in sinful practices : endure now the torments due to these sins. What will weeping avail ? Yumu next directs Chitru-gooptu to examine into the offences of the criminals, who now demand the names of the witnesses : let such, say they, appear, and give their evidence in our presence. Yumu smiling, though full of rage, commands Sooryu, (1) Chundru (2), Puvunu (3), Ugnee (4), Akashu (5), Prit’hivee (6), Vuroonu (7), Tit’hee (8), Didu (9), Ratree (10), Pratu-kulu (11), Sundhya-kalu (12), and Dhurmu (13), to appear against the prisoners, who, hearing the evidence, are struck dumb, and remain trembling and stupified with fear. Yumu, then gnashing his teeth, beats the prisoners with his iron club till they roar with anguish ; after which he drives them to different hells.

Of future happiness.—The shastrus teach that there are four kinds of happiness after death : 1. That possessed in the heavens of the gods ;—2. That when the person is deified ;—3. That which arises from dwelling in the presence of the gods ;—and, 4. In absorption. In the three first, the person is subject to future birth, but not in the last. The three first are obtained by works ; the last by divine wisdom.

The descriptions which the Pooranus give of the heavens of the gods are truly in the eastern style : all things, even the beds of the gods, are made of gold and precious stones. All the pleasures of these heavens are exactly what we should expect in a system formed by uninspired men : like the paradise of Mohammed, they are houses of ill-fame, rather than places of rewards for ‘ the pure in heart.’ Here the vicious

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|--------------------------------|------------------|---------------|
| (1) The Sun. | (2) The Moon. | (3) Wind. |
| (4) Fire. | (5) Æther. | (6) Earth. |
| (7) Water. | (8) A lunar day. | (9) Day. |
| (10) Night. | (11) Morning. | (12) Evening. |
| (13) A representative of Yumu. | | |

All the elements, and the divisions of time, are thus called upon to witness against the prisoners.

passions are personified, or rather deified :—the quarrels and licentious intrigues of the gods fill these places with perpetual uproar ; while their importunities are described with the same literality and gross detail, as similar things are talked of among these idolaters on earth. It would be a flagrant insult to compare these heavens with the place which our Saviour went to prepare for his disciples ; but the serious inquirer after truth will be struck with this additional proof that the Christian religion is ‘ worthy of all acceptance.’

The Hindoos profess to have a great reliance upon the merit of their works, though they do not depend upon any one ceremony to procure future happiness ; one Hindoo travels to the south, another to the north, to obtain some salvation-giving charms : but, after all, he listens to any new nostrum with as much eagerness as though he had hitherto done nothing towards obtaining heaven. As a person’s continuance in heaven depends on the quantity of his merit, this may be another reason why an Hindoo performs so many different works to obtain the same thing.

Of future punishment.—The Shree-bhaguvutu contains the following account of the punishment endured in different hells :—The persons guilty of adultery or fornication, the thief, and the stealer of children, are to be cast into the hell Tamisru, and continually famished and beaten. He who defrauds others, is to be cast into a hell of darkness. The proud person, who also neglects the ceremonies of religion, is to be tormented by the animals Rooroo. The glutton, who has also been guilty of destroying animals, is to be thrown into a hell of boiling oil. He who disregards the vedu and Bramhuns, is to be punished in a hell of burning metal for 3,500,000 years. He who injures a man of superior order, is to be torn by swine. The unmerciful are to be tormented by snakes, flies, deer, birds, lice, wasps, &c. The Bramhuns, Bramhune, Brumhucharee, voishyu, a king, who drinks spirits, shall be thrown into pans of liquid fire. He who despises a religious devotee, shall be punished by sticking fast in mud with his head downwards. He who kills a man, and offers him to the gods ; and he who devours any animal, without having slain it in sacrifice, are to be fed on flesh and blood. He who betrays and afterwards destroys a person, is to be pierced with spears and arrows. The person who causes sorrow to others, is to be bitten by snakes with five heads. He who is inhospitable to guests, must have his eyes torn out by vultures and other ravenous birds. The covetous are to be fed with impure substances. He who cohabits with a woman of another

cast, or a virgin, or the wife of another man, is to be inclosed in the arms of an iron female image made red hot. The person who professes different religions, and is familiar with all casts, is to be punished by being continually cast down from lofty trees. The bramhun who commits adultery with the wife of a bramhun, is to be fed with blood. Highway robbers, those who burn houses, or poison others, are to be bitten by dogs with enormous teeth. False witnesses are to be cast from rocks 800 miles high.

The number of Hindoo Mendicants is said to be very great. The regular sects are only three already noticed ; but there are some who are a kind of irregular tribes or casts, as the Bouddhus, the Joinus, the Shikhs, and the followers of Choit-unyu, &c. The religious notions of all these sects, are, in substance, the same—one great mass of idolatry and mysticism. The object of worship is the same throughout India, Tartary, China, Japan, the Burman Empire, Siam, and the Indian Isles, with only some unimportant variations in the forms. Some of the Hindoo sects, however, have a few doctrines peculiar to themselves.

Mr. Ward gives the following Analysis of all the Hindoo sects, extracted from the Vidwunmodu-Turunginse, a work by Chirunjeevu :—

This work begins with the following invocation to Doorga :—‘ May she who removes the darkness of the mind, who is revealed from everlasting, who, though invisible, exists on the earth, who enlightens the ignorant, whose forehead is adorned with the crescent, the fixed rays of whose body resemble the lightning, whose body is like the clouds—descend into my mind.’

Then follows an account of the author’s family ; after which the author introduces the reader to the court of Dukshu, king of Gouru, where the priest of the king, and a number of learned men, are assembled in the presence of the monarch.

In the first place, the master of the ceremonies announces to the monarch the approach of a Voishnuvu, in the following words :—‘ May it please your Majesty, the person now approaching wears the mark of his sect, extending from the tip of his nose to the centre of his head ; has the representations of the weapons of Vishnoo impressed on his body ; is clothed in yellow garments, and wears a necklace of toolusee beads ; he has purified his body by bathing, &c. and repeats the name Huree, Huree, as he comes.’ The Voishuunu now approaches the king, and says, ‘ May Vishnoo enter thy mind ; he on whom Shivu and all the gods, sitting as yogees, medi-

tate ; he who dwells in Voikoont'hu ; he who fills the universe, but remains invisible ; and whose body resembles that of Brumha.'—Saying this, he takes his seat in the assembly.

The master of the ceremonies, seeing a Shoivu approaching, mentions him to the king in these words :—' The excellent person who is now coming, has his hair bound up as a turban round his head ; is girt round the waist with a tiger's skin ; is covered with ashes ; and his head, neck, and arms, are surrounded with roodrakshu bead-rolls.' The shoivu, entering the presence of the king, pronounces the following blessing :—' May Shunkuru, who instructs the world ; whose praises are celebrated in the vedus, tuntrus, and the pooranus ; who is the object of meditation to the yogee : who directs the gods in the work of creation ; who, though invisible, for the preservation of the world becomes visible ; who meditates on his own qualities—may he preserve thee.' After which, he takes his place in the assembly.

The pundit next announces a Shaktu, thus :—' He who now approaches, comes like the full moon, with a java flower in the air, a garland of mullika flowers encircling his neck ; a crescent, the mark of his sect, on his forehead ; he comes meditating on Doorga.' The shaktu then addresses the king :—' May she, on whom Huree, Huru, and Brumha depend in the work of preservation, destruction, and creation ; she who destroys the fear of future birth ; who saves the three worlds ; who destroys the enemies, and fulfils the desires of her disciples—may this goddess preserve thee.' After this, he sits down.

The same person next announces a Huree-Hura-dwoituvadee :—He who now advances, is adorned with a toolusee necklace, is covered with ashes, meditates on Huree-Huru, and invites others, for the sake of their salvation, to become the disciples of this god.' He thus blesses the king :—' May both Shunkuru and Vishnoo dwell in their heart, the half of whom is engaged in the devotions of a yogee, and near the other half sits Lukshmee ; he who encircles himself with Ununtu, (the king of serpents,) who rides on Gurooru—may he, entering thy mind, preserve thee.' Saying this he sits down.

A Noiyayiku and a Voisheshiku, come hand in hand, and are thus announced —' These come viewing this assembly with the utmost contempt, the goddess of learning dancing on their tongues.' They then salute the king :—' May God preserve thee ; he who, taking the forms of Brumha, Vishnoo, and Shivu, creates, preserves, and destroys the world ; he

who influences all to good and evil ; he whose will, whose work, and whose wisdom, are irresistible ; he who exists as separate from animal life, and who is fulness itself.'

The next person introduced is a Meemangsuku, who is thus described :—' This man approaches with the marks of vows and of a sacrificer upon him, teaching his disciples the forms of religion.' He thus blesses the monarch :—' May your Majesty always be engaged in religious services, which raised Indru to his throne, Sooryu to be monarch over the hosts of heaven ; and the merit of which indeed, descending to thee from a former birth, has now raised thee to a kingly throne.' Having pronounced this blessing, he sits down.

The master of the ceremonies next introduces a Vedantee thus :—' This person comes as one who has renounced all pleasure ; his apparel is painted with earth from the mountains, and in his hand he holds a dundee's staff ; having ascended the vessel which is to carry him across the ocean of this world, he approaches as though he were coming to preserve from destruction this whole assembly.' Addressing the king, the Vedantee says, ' May the glorious Being, who is wisdom and joy, who is omnipresent, the only one, the everlasting, who is free from passion, in whom the universe exists as a shadow of the sun in the water, may he give thee the knowledge, that thou art the same with him.' Having said this, he sits down.

The next persons announced, are followers of the Sankhyu, and another of the Patunjulu school. They are thus described :—' These come with bodies bulky towards the head, and lean at the extremities ; professing similar sentiments, and meditating on realities. Being introduced, he of the Sankhyu sect thus addresses the monarch :—' May nature, (unaffected by spirit, as the water-lily by the water,) by whom, beginning with greatness, the universe was made, prosper thee.' The Patunjula thus blesses the king :—' May the king pursue pleasure communicated by the vein through which the soul of the yogee, ascended to the *bisilar suture*, from the body, and obtains final deliverance.' He then sits down.

A Pouraniku next approaches, and is thus described :—' Here comes a person full of words, with a mind fixed on God, instructing others in religious duty.' He thus addresses the king :—' May Narayunu preserve thee ; he who in the form of a fish brought up the vedus : who in that of a boar, saved the earth ; in that of a tortoise supports the universe ; in that of a lion, destroyed a giant ; in that of a dwarf, carried

Vamunu down to Patalu ; in that of Purushoo-Ramu, destroyed the kshutrius ; in the form of Ramu, destroyed Ravunu ; in that of Bulu-Ramu, called Rohinee mother : in that of Booddhu, declared the slaughter of animals in sacrifice to be unlawful ; and who, in that of Kulkee, at the end of the iron age, will destroy the wicked, and restore the golden age.' He then takes his place in the assembly.

A Jyotishu next approaches the assembly, and is thus announced :—' Here comes a person acquainted with the fates of men ; who can declare things past, present, and to come ; and who meditates on the nine planets.' Addressing the king, he says, ' May Sooryu make thee glorious like himself ; may Chundru make thee a dispenser of joy like himself ; may Mungulu bestow a blessing on thee ; may Booddhu give thee wisdom ; may Vrihusputee endow thee with learning ; may Sookru give thee knowledge of verse ; may Shunee destroy thy incapacity : may Rahoo remove the wickedness of thy heart ; may Ketoo erect for thee the standard of victory.' He then takes his seat.

Next a professor of the Ayoor-vedu draws near, who is thus described :—' Behold a voidyu ; who by his medical knowledge removes the miseries of mankind ; who gives joy to a patient, as the full moon to the spectators ; he comes as the afflictor of affliction.' He thus blesses the king :—' May the king possess faith in the virtues of medicine, which renders the person emaciated by disease beautiful as a heavenly court-ezan.' He sits down.

The next person introduced is a grammarian, who is mentioned as repeating the Kalapu, (a grammar ;) and is announced as the very image of Muha-devu, an incarnation of Ununtu. He thus blesses the king :—' May thy glory, O king, be published through the world : be thou the helper of all ; sitting on a firm seat, practice religion ; compose differences.' He then retires to the circle, and sits amongst the learned men.

An Ulunkaru professor now appears, and is thus introduced :—' Here comes a man forming prose and verse with great ingenuity, causing his words to dance as he walks.' He thus blesses the king :—' Mayest thou spend thy days in the joy arising from pleasant conversation ; conversation embracing amorous, heroic, tender, ludicrous, disgusting, wonderful, terrific, and wrathful subjects.' He also takes his place.

An atheist approaches next, and is thus announced :—' Afraid of destroying life, here comes one who sweeps the ground on which he treads ; and who has plucked off the hair from his head.' He thus blesses the king :—' Mayest thou

never be drawn aside by the words of deceivers, who worship the gods, and excite to religious ceremonies by the hopes of future rewards ; who promise heaven to the sacrificers of animals ; who talk of objects invisible.'

Hearing these words of the atheist, all the assembly rise up, saying, 'Oh! thou wicked one!—Who art thou?—Whence comest thou?'

The unbeliever replies :—' I am the sinner ; ye are the holy ; ye who fruitlessly destroy the lives of sentient beings !'

The Meemangsuku replies :—' The animals which I destroy in sacrifice obtain heaven ; the gods are pleased with sacrifices ; the sacrificer likewise obtains his desire ; that destruction of life therefore which is commanded by the shastrus, is not criminal.'

Unbeliever. Shocking ! What words are these ! Where is heaven ? Where are the gods ? Where are your pleasures and sorrows after death ?

M. Dost thou vilify the doctrines of the vedus and pooranus ?

Unbeliever. Shall we believe the words of the deceitful vedus and pooranus, which tell us of things which no eye has ever seen ?

M. If there be neither works of merit nor demerit, how is the existence of happiness and misery to be accounted for ?

Unbeliever. Where are thy works ? Who has seen them, or imitated them ? And if thou sayest, ' My sorrow or joy is the fruit of actions done in former birth,' I affirm, that such births never existed ; and that as it respects joy and sorrow, they depart and return like the streams of a river. It is true, however, that the world is deceitful.

Vedantiku. Oh ! thou atheist, in affirming that the world is deceitful, thou hast pronounced justly ; but then thou oughtest to acknowledge that there is one everlasting and true god : for if there be no truth, there can be no falsehood wearing the appearance of truth.

Unbeliever. Well, thy opinions resemble mine ; but who is that Brumhu of whom thou speakest ?

V. He remains in a state of inactivity ; is invisible ; destitute of qualities ; omnipresent ; glorious ; the ever-blessed ; indescribable, and unsearchable.

Unbeliever. If, as thou confessest, the world is false, what necessity for Brumhu, a God invisible and inactive ? Where is the utility of such a being ?

The vedantee, hearing this, remained silent. Perceiving the vedantee's silence, the whole assembly directed its at-

tention to the Noiyayiku pundit, who filled with pride, thus began :—‘ What sayest thou ? Why wilt thou attack others, when thou hast no system of thine own ? People laugh at the man who without perceiving his own error, charges with error the opinions of others : he is like the blind man who reproves another on account of the speck in his eyes.’

Unbeliever. This man appears to be ingenious at objections : however, hear me. The Madyumiku philosopher says, that at the dissolution of the universe only vacuum remains ; the Yogacharu contends, that two ideas cannot exist at once in the mind, the first being destroyed by the second ; the Soutrantiku says, that ideas are the images of things ; the Voivashiku, that all material things are frail ; the Digumvurus affirm, that the soul is commensurate with the body ; the Charvvakus, that man is composed only of body. I have described the opinions of these six sects, which are all thus summed up :—there is no heaven, no transmigration, no hell, no works of merit or demerit, no governor of the world, no creator, no preserver, no destroyer ; no legitimate evidence of the truth of things but that of the senses ; after death, there is neither joy nor sorrow. All these errors (of the popular belief) arise out of the ignorance of men. Forbearing to destroy animal life is the most excellent of virtues. Sin and pain are synonymous ; mooktee, or deliverance, is nothing more than being independent of others ; heaven consists in bodily comforts in this life ; a religious teacher is therefore unnecessary.

The Noiyayiku (laughing) replies, if no evidence but that of the senses is to be regarded, why, when you are from home, does not your wife deem herself a widow ?

Unbeliever. We know that we shall never see the dead again ; for we see the lifeless body : but we have hope of seeing a person return from a foreign country.

N. Be it so, but the fact is placed in a state of uncertainty, and why do you not pronounce upon his death ?

Unbeliever. I can be assured of his existence by a written communication from him.

N. Well, then the evidence arising from inference and from sound is admitted : and indeed if the evidence of words be not regarded, all human intercourse is at an end, and men must preserve perpetual silence. But though thou rejectest the evidence of speech, thou art pleased with excellent words, and displeased with evil speech.

The unbeliever was put to silence for a short time by these observations ; at length he said, Well, I admit, for ar-

gument's sake, that we must receive the evidence arising from inference and from sound :—but why must we admit the existence of a God ?

N. From the works of creation we are constrained to infer that God exists. If you say there is no God, from whence arose creation ?

Unbeliever. Why art thou concerned about finding a creator for the world ? Does not a father beget a son, and an artificer, according to his ability, produce every kind of utensil ?

N. True, we see every thing produced by human ingenuity ; but how do the trees grow in a forest, where no human footsteps can be traced ?

Unbeliever. The trees of the forest spring from themselves, as insects and worms from a hot-bed.

N. Then the child may be born without a father.

Unbeliever. Some animals are born by the union of the sexes, as men, beasts, birds, &c. Other things are produced by the union of seeds with water or with the earth, as trees, &c. Seeds fall from the trees, and mixing with the earth, receive rain from the clouds, and vegetate. Thus nature, in various ways, gives existence to her different productions.

N. True, I see you ascribe to nature the origin of things : but as there is a necessity for the trees of a garden to receive water by the hands of the gardener, so the trees of a forest, I see, are dependant on the agency of the clouds. But I wish to know what you mean by nature ; is it something inherent in living substances, or distinct from them ? If you say it is inherent, then it will appear that substances can form themselves ; if you affirm, that it is distinct, you contradict your own principles, for you maintain that nothing exists distinct from matter : or if you say, that there is something beside matter, which is capable of all things, then known, that this is what we call God. Therefore you cannot maintain that there is any thing distinct from the body.

Unbeliever. You affirm then, that there is one God, who is from and to everlasting, separate from matter, almighty, the creator of all. I affirm that nature is almighty, infinite, and separate from matter.

The Voiyayiku. Excellent ! Excellent ! You make an endless number of works, and the creators numberless. I affirm, that numberless works have one creator. I leave you (unbeliever) to judge which is the most excellent of these opinions. To express your opinion requires as many letters as to express mine ; you call the creator nature, and I call him God :—what do you gain then in rejecting a God ?

Unbeliever, (a little abashed.) Well, for the sake of the argument, I acknowledge that there is a God ; but why is he to be eternal ?

The Noiyayiku. If he be not eternal, then he must have a creator and a destroyer. If you deny his eternity, then I ask, who is his creator and destroyer ?—and thus, without end, some being, who is from everlasting, must be sought : or you must fix on some one having this property, and then he shall become God. [Hearing this, the unbeliever remained silent, and the Noiyayiku continued :]—God laying hold of religion and irreligion, created the world : seeing happiness and misery in the world, we form this opinion. If there be neither heaven nor hell, why do you go to the temples to worship ; and why sweep the road, lest you should injure living creatures ? If there be nothing to be desired or feared, there can be neither desire nor fear : yet we see, that desire and fear have a great power over men : therefore we conclude, that in the future state there is a heaven and a hell. You must also admit, that the soul at death assumes another body, in order to partake of the joys or sorrows of this future state, since the animal soul without a body is incapable of suffering ; for the same reason it must also be admitted, that the soul migrates through various bodies. Further, what is thus made evident by inference, is agreeable to the divine writings, and to all that has been written by those whose opinions agree with the vedus : the truth of the shastrus is confirmed by the correctness of their astronomical calculations. [The Boudhu, involved in incorrect judgment and ignorance of God, was overcome, and] the Noiyayiku thus triumphed, ‘ The existence of God is proved ! He is lord of all ;—he presides over the work of creation, preservation, and destruction ; he is everlasting ;—he is all-wise ;—he is the author of salvation. Through his compassion, these proofs of his existence and authority have been established.’

Of the Vedas.—Mrs. Graham, in her interesting Work on India, has given the following account of the Vedas, the books of the Hindoos :—

Of all the writings left by the sages, the Vedas are the most interesting. Their existence was long doubted by the learned in Europe, perhaps owing in some degree to the unwillingness of the Brahmins to impart them to strangers. But early in the seventeenth century they had been partly translated for the use of the accomplished prince Cara Shekeh, into the Persian language, and considerable portions had been rendered into the Hindoo tongue. At length several English

gentlemen, among whom the most distinguished was Sir William Jones, procured copies of valuable portions of the originals ; but it is to Mr. Colebrooke that we are indebted for the most complete accounts of these ancient writings.

Some persons have hastily pronounced the Vedas to be modern forgeries ; but Mr. Colebrooke has brought forward the most convincing arguments, corroborated by various proofs, that, notwithstanding the possible inaccuracy of a few passages, the great body of the Vedas as now received, consists of the same compositions which under the title of Vedas have been revered by the Hindoos for hundreds, if not thousands of years.

These Vedas are four in number ; the Rigveda, the Vajurveda, the Samaveda, and At'harva Veda ; and some writers reckon the books It'hasa and the Puranas as a fifth or supplemental Veda. By the age of the Vedas is not meant the period at which they were actually composed, but that in which they were collected and arranged by the sage Dwaipayana, surnamed Vyasa or the Compiler, or about fourteen centuries before the Christian era, and nine hundred years before Pisistratus performed the same office for the works of Homer, in danger of being lost, owing to the practice of the public rehearsers, who only declaimed detached passages and episodes.

The At'herban, or more properly At'herva Veda, is supposed to be more modern than the other three books, and indeed to be a compilation from them. The antiquity also of many of the puranas is questioned, but their real author and precise date is of little consequence ; since the fact of their being really the sacred books of India is acknowledged.

The Vedas consist of a compilation of prayers of muntras and hymns, the complete collection of which is called Sanhita, and of precepts and maxims called Crahmana. The theology of Indian scripture, including the argumentative part or Yedanta, is contained in tracts called Upanishads ; and to each Veda a treatise called Jyotish is annexed, explaining the adjustment of the calendar for religious purposes.

The Rigveda contains chiefly encomiastic muntras, and its name is derived from the verb Rich to land ; these prayers are mostly in verse, and together with similar passages in any other Veda are called Rich. The authors of these hymns are various, some of them being ascribed to different deities male and female, others to kings and princes, or to sages and holy men.

The name of the Vajurveda signifies that it concerns obla-

tions and sacrifices. Soon after it was compiled by Vyasa it became polluted, and a new revelation called the White Vajush was granted to Vajuyawalkya, while the remains of the former Yajush is distinguished by the title of the Black Yajurveda. Some of the prayers called Rich are included in this Veda, but its own peculiar muntras are in prose.

A peculiar degree of holiness is attributed to the Samaveda, as its name signifies that which destroys sin. Its texts are usually chanted, and I have occasionally been delighted with the solemn tones issuing from the domes of the native temples, at sunset, before the moment for the ceremonial ablutions had arrived.

The last, or At'harvan Veda, is chiefly used at rites for conciliating the deities, or for drawing down curses on enemies, and contains some prayers used at lustrations.

The better notions of the Vedas, and particularly those of the Aitareya Aranyaca are professedly the fundamental doctrines of the philosophers of the Vedanta sect, whose speculations appear to coincide nearly with those of Berkeley, and perhaps of Plato. The Sastra, which contains the doctrines of the Vedantas, is ascribed to Vyasa, and the commentator is Saucara, who explains and enlarges the very ancient and almost obsolete texts of this author. The opinions of this school concerning matter are, that it has no existence independent on mental perceptions, and consequently that existence and perceptibility are controvertible terms. That external appearances and sensations are illusory, and would vanish into nothing if the divine energy, which alone sustains them, were suspended but for a moment.

Specimens of Hymns from the samu-vedu.—"Possessed of innumerable heads, innumerable eyes, innumerable feet, Brumhu fills the heavens and the earth; he is whatever was, whatever will be; he is separate from all; in this separate state he exists in a three-fold form above the universe, the fourth part is transfused through the world: he is therefore called the Great Being; his command is as the water of life; from him proceeded the Viratu-poorooshu; he is the source of universal motion; he is not separate from the universe; he is the light of the moon, of the sun, of the fire, of the lightning, and of all that shines; the vedu is the breath of his nostrils; the primary elements are his sight; the agitation of human affairs is his laughter; his sleep, is the destruction of the universe; in different forms he cherishes the creatures, as, in the form of fire, he digests their food; in the form of air, he preserves them in existence; in the form of water, he sat-

isfies them ; in the form of the sun, he assists them in the affairs of life, and in that of the moon, he refreshes them with sleep ; the progression of time, forms his footsteps ; all the gods are to him as sparks from fire. In the form of fire, he cherishes the gods ;—therefore I bow to Him, who is the universe ; to the gods who dwell in heaven, I bow ; to the gods who dwell in space, I bow ; to the gods on earth, I bow ; to the regent of waters, I bow ; to the gods who guard the regions, I bow.”

“ Brumhu is the life of life, mind of mind, sight of sight , he dwells in the centre of light ; he, without eyes, sees whatever was, is, or shall be ; without hands or feet, he holds every thing, and executes his purposes with the rapidity of lightning ; without the appropriate members, he hears and tastes of every thing ; becoming the cultivator, he tills the ground ; becoming the clouds, he waters it ; becoming corn, he fills the creatures. His power is seen in the cooling draught, the burning fire, the scorching sun, the cooling beams of the moon ; in the butter-yielding milk ; while he dwells in the body, it retains the vital heat ; when he retires, it becomes cold ; he preserves the life of those appointed to live ; he conceals those who are appointed to be hid ; he beholds the world ; he appoints the names and forms of things, and thus makes them known ; he who seeks refuge in him, is worshipped by all the gods ; he destroys the sins of such a devotee as fire consumes the cotton thread ; to the holy, he is ever near ; from the wicked he is afar off ; he is the source of truth and of falsehood ; to assist men in their worship, to him have been assigned name, form, and place ; he who takes refuge in him, is a holy person ; he whose face is turned from him, is a blasphemer.”

It appears, that when the Hindoos chant these hymns, the sounds are modified by peculiar rules of prosody, which may properly be called the melody or tune in which they are chanted.

Specimen of the Prayers of the vedu.—“ O Ugnee, come and eat ; sit on this kooshu seat ; I invite thee to feed on clarified butter, that thou mayest invite and entertain the gods ; thou art adored by all the gods. The gods have placed thee on earth, to cherish all. O Ugnee, thou who dwellest in the mind, as well as in all places, thou knowest all creatures ; make known my desires to God, that my sacrifice may be accepted, and that I may be honoured among men. He has no enemies, who praises Ugnee, and who presents offerings to him in the sacrifice, while the flame, unmixed with smoke, burns bright,

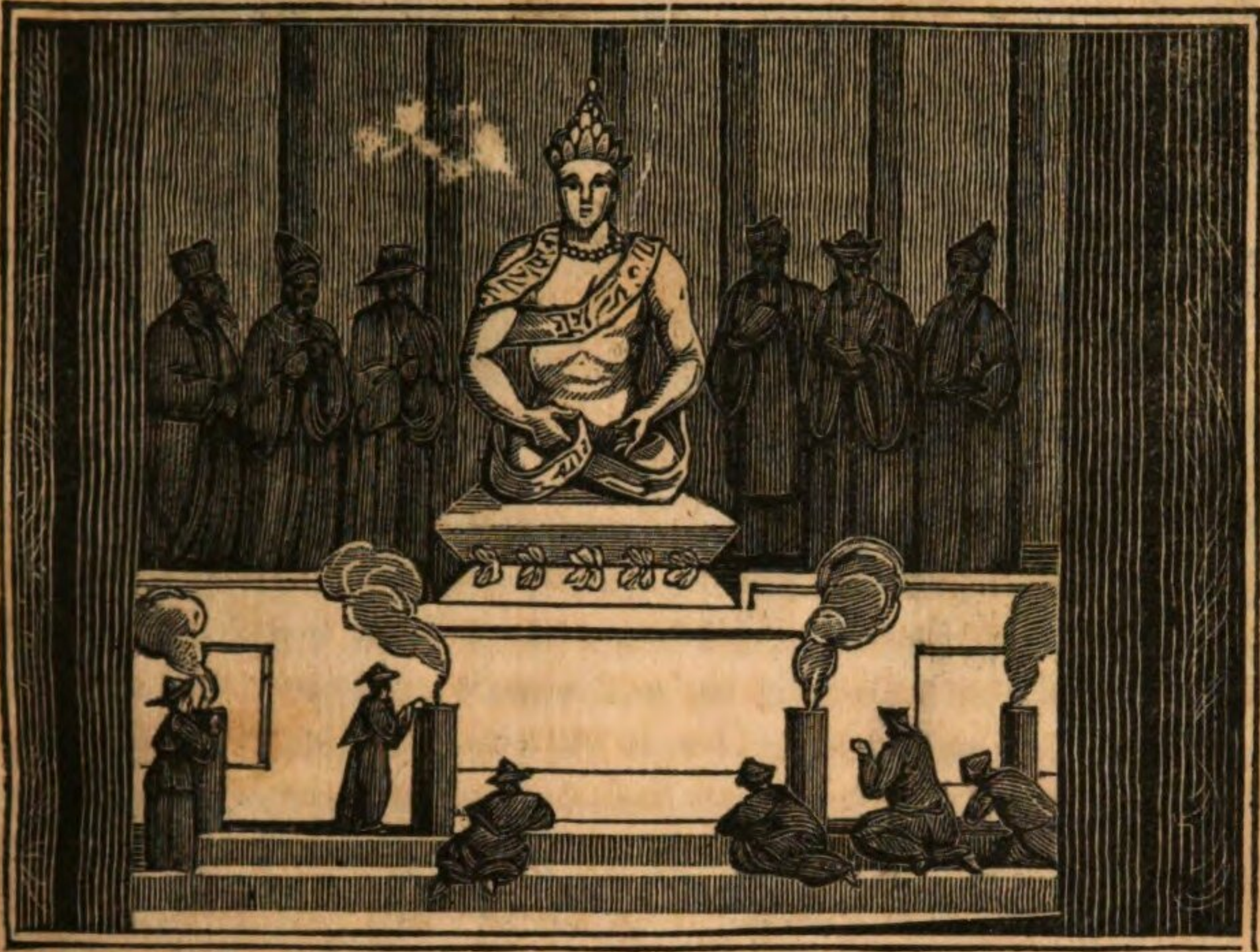
and surrounds the altar from the south. Like a guest, Ugnee is welcome among men. He is applauded as an excellent charioteer, or as a swift messenger ; to know him is the object of desire. He is the most excellent of all the gods ; the Great Lord of earth ; he makes known the good and evil belonging to all. O Ugnee, satisfy, as Chundru by his welcome beams ; preserve us from our enemies ; come before us ; deliver from all fear of future birth."

"O Ushwinee-koomaru ! we entreat your presence. The juice of the somu is prepared in one place, on the seat of the kooshu, for you both. Come, and receive all this somu. What do you resemble ? you are the destroyers of enemies ; the removers of disease ; the lovers of truth. As the giants make their enemies weep, so make our enemies weep."

Their notions concerning the human soul approach nearly to the Pantheism of some other philosophical sects, and may be understood from the following text. "That spirit from which these created beings proceed ; through which, having proceeded from it, they live : toward which they read, and in which they are ultimately absorbed, that spirit study to know ; that spirit is the great one."

The oldest philosophical sect in India appears, however, to have been that of the followers of Copilla, inventor of the Sanc'hya or numeral philosophy, which Sir William Jones thought resembled the metaphysics of Pythagoras, who is said indeed to have travelled into India in search of knowledge, and who might possibly have adopted the tenets of the Brahmins his instructors. Next to the Sanc'hya, Gotama, and Canada invented the Nyaya or logical philosophy, admitting the actual existence of material substance in the popular sense of the word matter, and comprising a body of dialectics, with an artificial method of reasoning, with distinct names for the three parts of a proposition, and even for those of a regular syllogism.

The philosophy of the Bauddiha and Jaina religious sects, is branded with the name of atheism by the orthodox Brahmins, who assert that they deny the existence of spirit independent of matter, and consequently that of the supreme intelligence. But we may doubt, how far the assertions of enemies and rivals are entitled to belief or regard.



Reed, Stiles & Co sc.

p. 102.

Chinese Worship at the Image of Confucius.



Anderson, sc.

The Chinese offering perfumes, &c. to their Deity.

A VIEW OF THE RELIGION AND CEREMONIES OF CHINA.

It has already been intimated, that the object of worship is the same in China, India, and some other eastern countries. But the idolatry of China would seem not to be of such a gross and mysterious character as that of the Hindoos.

Confucius, the Apostle of the Chinese, taught a simple and excellent doctrine of moral philosophy ; but, though the Chinese still hold his memory in great veneration, and affect to be guided by his precepts, they have greatly departed from his practice, and the pure laws he laid down for their conduct in life.

This great and good man was cotemporary with Pythagoras, and a little before Socrates. He was but three years old when he lost his father Tcho leang he, who had enjoyed the highest offices of the kingdom of Long ; but left no other inheritance to his son, except the honour of descending from Ti ye, the 27th emperor of the second race of the Chang. His mother, whose name was Ching, and who sprung originally from the illustrious family of the Yen, lived 21 years after the death of her husband. Confucius did not grow in knowledge by degrees, as children ordinarily do, but seemed to arrive at reason and the perfect use of his faculties almost from his infancy. He took no delight in playing, running about, and such amusements as were proper for his age ; he had a grave and serious deportment, which gained him respect, and plainly foretold what he would one day be. But what distinguished him most, was his unexampled and exalted piety. He honoured his relations ; he endeavoured in all things to imitate his grand-father, who was then alive in China, a most holy man ; and it was observable, that he never ate any thing, but he prostrated himself upon the ground, and offered it first to the supreme Lord of heaven. One day, while he was a child, he heard his grand-father fetch a deep sigh ; and going up to him with many bowings and much reverence, “ May I presume,” said he, “ without losing the respect I owe you, to inquire into the occasion of your grief ? perhaps you fear that your posterity should degenerate from

your virtue, and dishonour you by their vices." "What put this thought into your head, said Coum-tse to him, and where have you learnt to speak after this manner?" "From yourself," replied Confucius: "I attend diligently to you every time you speak; and I have often heard you say, that a son, who does not by his virtue support the glory of his ancestors, does not deserve to bear their name." After his grandfather's death, he applied himself to Tcem-se, a celebrated doctor of his time; and under the direction of so great a master, soon made a surprising progress in antiquities, which he considered as the source from whence all general knowledge was to be drawn. This love for the ancients very nearly cost him his life, when he was not more than 16 years of age. Falling into discourse one day about the Chinese books with a person of high quality, who thought them obscure, and not worth the pains of searching into, "the books you despise," said Confucius, "are full of profound knowledge, which is not to be attained but by the wise and learned; and the people would think cheaply of them, could they comprehend them of themselves. This subordination of spirits, by which the ignorant are dependant upon the knowing, is very useful, and even necessary in society. Were all families equally rich and powerful, there could not subsist any form of government; but there would happen a yet stranger disorder, if mankind were all equally knowing: every one would be for governing, and none would think themselves obliged to obey. Some time ago," added Confucius, "an ordinary fellow made the same observation to me about the books as you have done, and from such a one indeed nothing better could be expected: but I wonder that you, a doctor, should thus be found speaking like one of the lowest of the people."

At the age of 19 years he took a wife, who brought him a son, called Pe yu. This son died at 50, but left behind him a son called Tsou-tse, who, in imitation of his grandfather, applied himself entirely to the study of wisdom, and by his merit arrived to the highest offices of the empire. Confucius was content with his wife only, so long as she lived with him; and never kept any concubines, as the custom of his country would have allowed him to have done, because he thought it contrary to the law of nature.

It seems, however, that he divorced her after some time, and for no other reason, say the Chinese, but that he might be free from all incumbrances and connexions, and at liberty to propagate his philosophy throughout the empire. At the age of 28, when he had gained a considerable knowledge of an-

triquities, and acquainted himself with the laws and customs of his country, he began to project a scheme for a general reformation. All the petty kingdoms of the empire now depend upon the emperor ; but every province was a distinct kingdom, which had its particular laws, and was governed by a prince of its own. Hence it often happened that the imperial authority was not sufficient to keep them within the bounds of their duty and allegiance ; but especially at this time, when luxury, the love of pleasure, and a general dissolution of manners, prevailed in all those little courts.

Confucius, wisely persuaded that the people could never be happy, so long as avarice, ambition, voluptuousness, and false policy reigned amongst them, resolved to preach up a severe morality ; and accordingly he began to enforce temperance, justice, and other virtues, to inspire a contempt of riches and outward pomp, to excite to magnanimity and a greatness of soul, which should make men incapable of dissimulation and insincerity ; and used all the means he could think of, to redeem his countrymen from a life of pleasure to a life of reason. He was every where known, and as universally beloved. His extensive knowledge and great wisdom soon made him known : his integrity and the splendour of his virtues made him beloved. Kings were governed by his counsels, and the people revered him as a saint. He was offered several high offices in the magistracy, which he sometimes accepted ; but never from a motive of ambition, which he was not at all concerned to gratify, but always with a view of reforming a corrupt state, and amending mankind ; for he never failed to resign those offices, as soon as he perceived that he could be no longer useful in them. He corrected many frauds and abuses in the mercantile way, and reduced the weights and measures to their proper standard. He inculcated fidelity and candour amongst the men, and exhorted the women to chastity and a simplicity of manners. By such methods he wrought a general reformation, and established every where such concord and unanimity, that the whole kingdom seemed as if it were but one great family.

The neighbouring princes began to be jealous. They easily perceived, that a king, under the counsels of such a man as Confucius, would quickly render himself too powerful. Alarmed at this, the king of Tsi assembled his ministers to consider of methods which might put a stop to the career of this new government ; and, after some deliberation, the following expedient was resolved upon. They got together a great number of young girls of extraordinary beauty, who had been

instructed from their infancy in singing and dancing, and were perfectly mistresses of all those charms and accomplishments which might please and captivate the heart. These, under the pretext of an embassy, they presented to the king of Lou, and to the grandees of his court. The present was joyfully received, and had its desired effect. The arts of good government were immediately neglected, and nothing was thought of but inventing new pleasures for the entertainment of the fair strangers. In short, nothing was regarded for some months but feasting, dancing, shows, &c. and the court was entirely involved in luxury and pleasure. Confucius had foreseen all this, and endeavoured to prevent it by advising the refusal of the present; and he now laboured to take off the delusion they were fallen into, and to bring them back to reason and their duty. But all his endeavours proved ineffectual: there was nothing to be done: the severity of the philosopher, was obliged to give way to the overbearing fashion of the court. Upon which he immediately quitted his employment, exiling himself at the same time from his native country; to try if he could find in other kingdoms, minds and dispositions more fit to relish and pursue his maxims.

He passed through the kingdoms of Tsi, Guci, and Tson, but met with insurmountable difficulties every where. He had the misfortune to live in times when rebellion, wars and tumults raged through the empire. Men had no time to listen to his philosophy. They had even less inclination to do it; for they were ambitious, avaricious, and voluptuous. Hence he often met with ill treatment and reproachful language, and it is said that conspiracies were formed against his life; to which may be added, that his neglect of his own interests had reduced him to the extremest poverty. Some philosophers among his contemporaries were so affected with the terrible state of things, that they had rusticated themselves into the mountains and deserts, as the only places where happiness could be found; and would have persuaded Confucius to have followed them. But "I am a man," said Confucius, "and cannot exclude myself from the society of men, and consort with beasts. Bad as the times are, I shall do all I can to recal men to virtue; for in virtue are all things, and if mankind would but once embrace it, and submit themselves to its discipline and laws, they would not want me or any body else to instruct them. It is the duty of a good man, first to perfect himself, and then to perfect others. Human nature," he added, "came to us from heaven pure and perfect; but in process of time, ignorance, the passions, and evil examples



The Siberian Priest



Siberian Priest invoking his Deities.



The African Kolloh.

p. 141.



Siberian Priest invoking his Deities.

p. 156.

corrupted it. All consists in restoring it to its primitive beauty ; and to be perfect, we must reascend to that point from which we have fallen. Obey heaven, and follow the orders of him who governs it. Love your neighbour as yourself. Let your reason, and not your senses, be the rule of your conduct : for reason will teach you to think wisely, to speak prudently, and to behave yourself worthily upon all occasions.”

Confucius in the mean time, though he had withdrawn himself from kings and palaces, did not cease to travel about and do what good he could among the people, and among mankind in general.

He is said to have had at least 3000 disciples ; 72 of whom were distinguished above the rest by their superior attainments, and 10 above them all by their comprehensive view and perfect knowledge of his whole philosophy and doctrines. He divided his disciples into four classes, who applied themselves to cultivate and propagate his philosophy, each according to his particular distinction. The first class were to improve their minds by meditation, and to purify their hearts by virtue. The second were to cultivate the arts of reasoning justly, and of composing elegant and persuasive discourses. The study of the third class was, to learn the rules of good government, to give an idea of it to the mandarins, and to enable them to fill the public offices with honour. The last class was concerned in delivering the principles of morality in a concise and polished style to the people. These 10 chosen disciples were, as it were, the flower of Confucius's school.

He sent 600 of his disciples into different parts of the empire, to reform the manners of the people ; and, not satisfied with benefiting his own country only, he made frequent resolutions to pass the seas, and propagate his doctrine to the farthest parts of the world. Hardly any thing can be added to the purity of his morality. He seems rather to speak like a doctor of a revealed law, than a man who had no light but what the law of nature afforded him : and, as an evidence of his sincerity, he taught as forcibly by example as by precept. In short, his gravity and sobriety, his rigorous abstinence, his contempt of riches, and what are commonly called the goods of this life, his continual attention and watchfulness over his actions, and, above all, that modesty and humility which are not to be found among the Grecian sages. He is said to have lived secretly three years, and to have spent the latter part of his life in sorrow. A few days before his last illness, he told his disciples with tears in his eyes, that he was overcome with grief at the sight of the disorders which prevailed in the em-

pire: "The mountain," said he, "is fallen, the high machine is demolished and the sages are all fled." His meaning was, that the edifice of perfection, which he had endeavoured to raise, was entirely overthrown. He began to languish from that time; and the 7th day before his death he said, "The kings reject my maxims; and since I am no longer useful on the earth, I may as well leave it." After these words he fell into a lethargy, and at the end of seven days expired in the arms of his disciples, in his 73d year. Upon the first hearing of his death, Ngai cong, who then reigned in the kingdom of Lou, could not refrain from tears: "The Tien is not satisfied with me;" cried he, "since it has taken away my Confucius." Confucius was lamented by the whole empire, which from that very moment began to honour him as a saint; and established such a veneration for his memory, as will probably last for ever in those parts of the world. Kings have built palaces for him in all the provinces, whither the learned go at certain times to pay him homage. There are to be seen upon several edifices, raised in honour of him, inscriptions in large characters, "To the great master." "To the head doctor." "To the saint." "To the teacher of emperors and kings." They built his sepulchre near the city Kio fou, on the banks of the river Su, where he was wont to assemble his disciples; and they have since inclosed it with walls, which look like a small city to this day.

Confucius did not trust altogether to the memory of his disciples for the preservation of his philosophy; but composed several books: and though these books were greatly admired for the doctrines they contained, and the fine principles of morality they taught, yet such was the unparalleled modesty of this philosopher, that he never assumed the least honour about them. He ingenuously confessed, that the doctrine was not his own, but was much more antient; and that he had done nothing more than collect it from those wise translators Yao and Chun, who lived 1500 years before him. These books are held in the highest esteem and veneration, because they contain all that he had collected relating to the antient laws, which are looked upon as the most perfect rule of government. The number of these classical and canonical books for so it seems they are called, is four. The first is intitled, "Ta Hio, the Grand Science, or the School of the Adults." It is this that beginners ought to study first, because it is, as it were, the porch of the temple of wisdom and virtue. It treats of the care we ought to take in governing ourselves, that we may be able afterwards to govern others: and of

perseverance in the chief good, which, according to him, is nothing but a conformity of our actions to right reason. The author calls this book “Ta Hio, or the Grand Science,” because it was chiefly designed for princes and grandees, who ought to govern their people wisely. “The whole science of princes,” says Confucius, “consists in cultivating and perfecting the reasonable nature they have received from Tien, and in restoring that light and primitive clearness of judgment, which has been weakened and obscured by various passions, that it may be afterwards in a capacity to labour for the perfection of others. “To succeed then,” says he, “we should begin within ourselves ; and to this end it is necessary to have an insight into the nature of things, and to gain the knowledge of good and evil ; to determine the will towards a love of this good, and hatred of this evil ; to preserve integrity of heart, and to regulate the manners according to reason. When a man has thus renewed himself, there will be less difficulty in renewing others : by this means concord and union reign in families, kingdoms are governed according to the laws, and the whole empire enjoys peace and tranquillity.”

The second classical or canonical book is called “Tchong Yong, or the Immutable Mean ;” and treats of the mean which ought to be observed in all things. Tchong signifies *mean*, and by Yong is understood that which is constant, eternal, immutable. He undertakes to prove, that every wise man, and chiefly those who have the care of governing the world, should follow this mean, which is the essence of virtue. He enters upon his subject by defining human nature, and its passions ; then he brings several examples of virtue and piety, as fortitude, prudence, and filial duty, which are proposed as so many patterns to be imitated in keeping this mean. In the next place he shews, that this mean, and the practice of it, is the right and true path which a wise man should pursue, in order to attain the highest pitch of virtue. The third book “Yun Lu, or the Book of Maxims,” is a collection of sententious and moral discourses, and is divided into 20 articles, containing only the questions, answers, and sayings of Confucius and his disciples, on virtue, good works, and the art of governing well ; the tenth article excepted, in which the disciples of Confucius particularly describe the outward deportment of their master. There are some maxims and moral sentences in this collection, equal to those of the seven wise men of Greece, which have always been so much admired.—The fourth book gives an idea of a perfect government ; it is called “Meng Tsee, or the Book of Montius ;” because,

though numbered among the classical and canonical books, it is more properly the work of his disciple Montius. To these four books they add two others, which have almost an equal reputation ; the first is called "Hiao King," that is, "of Filial Reverence," and contains the answers which Confucius made to his disciple Tseng, concerning the respect which is due to parents. The second is called "Sias Hio," that is, "the Science, or the School of Children ;" which is a collection of sentences and examples taken from ancient and modern authors.

There is a tradition in China, that when Confucius was complimented upon the excellency of his philosophy, and his own conformity thereto, he modestly declined the honour that was done him, and said, that "he greatly fell short of the most perfect degree of virtue, but that in the west the *most holy* was to be found." Most of the missionaries who relate this are firmly persuaded that Confucius foresaw the coming of the Messiah, and meant to predict it in this short sentence ; but whether he did or not, it is certain that it has always made a very strong impression upon the learned in China ; and the emperor Mimi, who reigned 65 years after the birth of Christ, was so touched with this saying of Confucius, together with a dream, in which he saw the image of a holy person coming from the west, that he fitted out a fleet, with orders to sail till they had found him, and to bring back at least his image and his writings. The persons sent upon this expedition, not daring to venture farther, went ashore upon a little island not far from the Red Sea, where they found the statue of Fo, who had infected the Indies with his doctrines 300 years before the birth of Confucius. This they carried back to China, together with the metempsychosis, and the reveries of this Indian philosopher. The disciples of Confucius at first opposed these newly imported doctrines with all the vigour imaginable, inveighing vehemently against Mimi, who introduced them, and denouncing the judgment of heaven on such emperors as should support them. But all their endeavours were vain ; the torrent bore hard against them ; and the pure religion and sound morality of Confucius were soon corrupted, and in a manner overwhelmed, by the prevailing idolatries and superstitions which were introduced with the idol Fo.

From the pure system of morals laid down by Confucius, the common people of China, however, at length wholly departed. Yet we have the authority of Mr. Bell for the assertion, that, in that fine country there is still a most respectable

sect of Theists, who worship the one God, whom they call Zin, the Heaven, or Highest Lord, and pay no religious homage to the images of their countrymen. This sect has existed, says he, longer than Christianity, and is still most in vogue; being embraced by the Emperor himself, and most of the grandees and men of learning. But the common people are generally idolaters.

There is a very inconsiderable sect, called Cross-Worshippers, who pay divine adoration to the holy cross, though they have lost all other marks of Christianity. When Mr. Bell published his Travels in 1762, the Christians in China were supposed to amount to one hundred thousand of both sexes. He was told the Chinese had some atheists among them.

The Chinese have, however, fallen in with many of the common errors and practices of idolatry. Captain Hamilton, in his quaint style and manner, thus describes the gods, clergy, and devotion of the Chinese :—

Their temples are built all after one form : but, as in other countries, very different in beauty and magnitude. Their josses, or demi-gods, are some of human shape, some of monstrous figures ; but in the province of Fokien they are more devoted to the worship of goddesses than gods. Quanheim has the most votaries. She is placed in state, sitting on a cushion with rich robes, and her little son standing before her, with a charged trident in his right hand, ready to throw at the offenders of the laws of humanity and nature, and also at those who make no free-will offerings to his mother. The Chinese who have seen the Roman Catholic churches and worship, say that she is the Chinese Virgin Mary.

There is another goddess, called Matson, who swam from a far country, through many seas, and came in one night to China, and took up her residence there. She sits on a platform, with a cushion laid on it, and her head is covered with blue wool instead of hair. She is the protectress of navigation ; for which reason none go a voyage, but they first make a sacrifice of boiled hogs' heads, and bread baked in the steam of boiling water. It is set before the image when reeking hot, and kept before her till it is cold. On their return from a voyage, they compliment her with a play, either acted on board of the ship, or before one of her temples.

They have another goddess, in the form of a virgin, called Quonin, who has many votaries, but is mostly worshipped in the province of Peking and Mankin, but being a virgin, she has many lovers all over China.

They have one temple, called *the Temple of Apes*, in which are numerous ill-shaped images of that animal.

The god Fo, has a human shape, except his head, which has the figure of an eagle. Gan has a broad face, and a prodigious great belly. Fo is a very majestic god and is always placed with a great number of little gods to attend him. Minifo, in Fokin, Mr. Hamilton takes to be the god Miglect at Canton, being alike in shape and countenance : he is called the god of pleasure. Passa is set cross-legged on a cushion, bespangled with flowers and stars, and she has eight or nine arms and hands on each side, and two before, that she holds in a praying posture. In every one of her hands (except the two that are dedicated to prayer) she bears something emblematical, as an axe, a sword, a flower, &c. On the great God, that made heaven and earth, they bestow a human shape like a young man in strength and vigour, quite opposite to the church of Rome, who make his picture like Salvadore, withered, old, cold and heavy. Mr. Hamilton saw many more, whose names he forgot ; some with human bodies, and dragons ; lions, tigers, and dogs' heads ; and one he saw, like Stour Yonker, in Finland, with a man's body and clothes, and with eagles' feet, and talons instead of hands.

The Priesthood are in no great esteem among the people, being generally of low extraction. They have many different orders among them, which are distinguished by badges, colour of habit, or the fashions of their capes. They are all obliged to celibacy while they continue in orders, and that is no longer than they please. But while they continue in orders, and should chance to be convicted of fornication, they must expiate their crime with their lives ; except their high priest, who is called Chiam, and he always keeps near the Emperor's person, and is in very great repute, and he has liberty to marry because the high priesthood must always continue in one family, as Aaron's did for a long while, but not half so long as it has in this family, who has kept up the custom above a thousand years successively, without the intrusion of interlopers.

There are no persons of figure that care to have their children consecrated to serve at the altar, so that the priests, who can have no issue of their own, are obliged to buy novices of such mean persons as necessity forces to sell their children ; and their study being in the large legends of their divinity, and not having the benefit of conversation with men of letters or polity, they are generally ignorant of the affairs of the world,

which makes them contemptible among so polite a people as the ingenious and conversible Chinese laity are.

Confucius, or as the Chinese call him, Confuce, was the prince of the philosophers. He was near contemporary with Artaxerxes, Nehemiah, and Malachi, about 150 years before our Saviour, Jesus Christ. He both taught and practised moral philosophy to perfection, and acquired so great a veneration among his countrymen, that his sentences are taken for postulata to this day, no one since having offered to contradict any thing that he has left behind in writing. They have another doctor of philosophy, called Tansine, who was almost as ancient as Confucius, and wrote many excellent tracts of a virtuous life ; and the methods to attain it, but his character is inferior to Confucius.

Their preachers take some apophthegms out of those great men's writings for texts to comment and expatiate on. They live very abstemiously, and rise early before day to pray. Every temple has a cloister or convent annexed to it, and has a certain stipend allowed by the Emperor to support the priests and novices, but they get much more by letting lodgings to travellers, who generally lodge in their cells, than the Emperor's allowance ; besides, they have a genteel way of begging from strangers, by bringing tea and sweetmeats to regale them.

The Chinese do not bury in or near their temples ; but in the fields, and when a bouzi, or priest, tells a rich dying person, that such a piece of ground is holy, and that the infernal spirits have no power to haunt such ground, they will persuade the poor man, thus distempered both in body and mind, to buy it at any rate to be buried in, and sometimes they will pay a thousand tayels for ten yards square of such holy ground.

Such is the account which Captain Hamilton has given us of the Chinese religion. It is only from the meagre gleanings of travellers, who, in China, have such little access to the interior that scarcely any glimpse can be had of the opinions and habits of this singular people.

The near relation, however, which the religion of China has to that of some parts of Hindoostan, and still more to the religion of the Grand Lama, and the Japanese, enables us to ascertain with tolerable accuracy, what are the general views on this most important of all subjects.

In strict propriety, the Chinese religion cannot be fairly ranked with that of gross idolatry.

The primitive worship of the Chinese, that is, of the most enlightened amongst them, has continued, like their dress,

invariably the same through a long succession of ages down to the present time. We are informed by one of the most learned and respectable French Jesuits, who took great pains in investigating the Chinese religion, "that the Chinese are a distinct people, who have preserved the characteristic marks of their first origin, whose primitive doctrine will be found to agree, in the essential parts, with that of the chosen people the Jews, before Moses had consigned the explanation of it to the sacred records, and whose traditional knowledge may be traced back even to the renewal of the human race by the grandson of Noah."

The canonical books of the Chinese set forth the idea, and enforce the belief of a Supreme Being, the creator and preserver of all things. They mention him under distinct names, corresponding to those which we use when we speak of *God*, the *Lord*, the *Almighty*, and the *Most High*. These books assert that the Supreme Being is the principle of every thing that exists; that he is eternal, unchangeable, and independent, that his power knows no bound; that his knowledge comprehends the past, present, and future; and that he is the witness of whatever passes in the recesses of men's hearts. They acknowledge his universal providence, his approbation of virtue and goodness, and his abhorrence of vice, which he punishes with parental compassion to induce his creatures to reform and amend their lives.

Upon these general principles the Chinese refer every remarkable event to the appointment and dispensation of the Deity. If destruction threatens their crops, or alarming sickness endangers the life of a virtuous emperor, sacrifices and prayers are offered up to God. If a wicked prince has been suddenly taken away by accident, they attribute it to his just and avenging arm. Upon these same principles one of the ancient emperors gave his orders to the priest; "the Supreme Being," says he, "is entitled to our homage and adoration. Compose, therefore, a calendar, and let religion receive from man those times and seasons which are its just due."

Another emperor, when he was invested with his office, and had distributed the various employments to the persons under him, exhorted them to a faithful discharge of the duties incumbent upon them, and concluded with these words: "Never shut your ears against the voice of religion: let every moment redouble your diligence in serving God." And a priest, addressing himself to an emperor, said, "Think

on eternity, if you are desirous of improving your mind, and of adding new virtue to it."

In another period of Chinese history we are told, that the fear of the Supreme Being was alone sufficient to restrain all the subjects of the empire, and to confine them within the bounds of duty. Honesty was so prevalent at that time, that it was not necessary to intimidate the people by exercising the severity of penal laws. Imprisonment was the only punishment inflicted on the guilty. The doors of the gaols were thrown open in the morning: the prisoners went out to labour, and they returned again thither in the evening without compulsion.

These facts, and they might be multiplied, almost without end, will go to prove that the religion of China is founded on the belief of the existence and attributes of the Supreme Being; and it is asserted, upon good authority, that there is not to be found a single vestige of idolatry upon their most ancient monuments.

The first sacrifices of this people were instituted in honour of the Supreme God, and were offered on the *tan*, or heap of stones, in the open fields, or upon some mountain. Around the *tan* was raised a double fence, composed of turf and branches of trees; and between the fences were erected two smaller altars, upon which, after the greater sacrifice, they offered others in honour of superior spirits of every rank, and of their virtuous ancestors, among whom was Confucius. To the sovereign alone it was permitted to sacrifice on the *tan*; to the Supreme Deity they offer their prayers, but from their ancestors and superior spirits they only seek for protection and mediation.

In the early ages of the empire a single mountain was set apart for sacrifices; afterwards there were four consecrated to those purposes, to which the prince went successively every year. To the first he repaired at the vernal equinox, to entreat heaven to watch over the seed committed to the earth. At the summer solstice he went to the second, to ask for the warmth and heat necessary to bring forward to crops. He sacrificed on the third at the autumnal equinox, in the hope of averting blights, excessive moisture, winds, and injuries from the air, which might destroy the rising hopes of the labourer. And on the fourth mountain he sacrificed at the winter solstice, in gratitude for all the mercies of the past year, and to solicit a continuance of them through that which was about to commence.

This institution, which subjected the emperor to regular

journies, was attended with many inconveniences. Sometimes important deliberations required his attendance in the city when he was performing sacrifices at a distance from it. At other times old age, severe weather, and bad roads, were great obstacles to the business. Means were therefore devised to obviate these difficulties, by erecting a temple in the city, where these sacrifices might be offered up.

The principal Chinese temple contained within its circumference five separate halls, appropriated for different purposes. They had neither paintings nor ornaments of any kind; one of them was the place of sacrifice: the other four contained all those things which were necessary for the ceremony. The edifice had four gates covered with fine moss, representing the branches of which the double fence about the tan was made. This fine moss covered also the ridge of the roof, and the whole building was encompassed by a canal, which was filled with water at the time sacrifices were offered.

Pekin contains two principal temples, in the construction of which the Chinese have displayed all the elegance of their architecture. These are dedicated to the Deity under different titles; in the one he is adored as the *Eternal Spirit*; in the other, as the Spirit that created and preserves the world. The ceremonies with which modern sacrifices are accompanied are greatly multiplied, and nothing can exceed the splendour and magnificence with which the emperor is surrounded when he performs this solemn part of his duty, which he does in the name of all his people. Some time before the day fixed for this important business, the monarch, and all persons qualified to assist him, prepare themselves by retirement, fasting, and continence. During this period the emperor gives no audience; the tribunals are all shut; marriages, funerals, and festivals of all kinds are then prohibited. On the day appointed for sacrifice; the emperor appears with all the pomp and magnificence of power, to which every thing in the temple corresponds. All the vessels are of gold, and never used in any other place. Notwithstanding this grandeur the monarch appears to the last degree humble and dejected. He rolls in the dust, and applies to himself terms of the most abject submission, thereby exhibiting, in the most striking manner, the infinite distance there is between the Supreme Being and man.

Another religious ceremony performed by the emperor, is that of ploughing the earth with his own hands. By some writers this act has been thought merely political for the

sake of encouraging agriculture. But in one of the canonical books it is asserted, that he tills the earth to the Deity, that he may have it in his power to present a part of the grain to him in sacrifice. The empress and princesses manage silk worms, in order to make vestments for sacrificing in. Therefore, if the emperor and princes till the ground, or the empress breeds silk worms, it is to shew that respect and veneration which they entertain for the spirit who rules the universe.

Staunton, in his narrative of Lord Macartney's embassy to China, asserts that there is no state religion acknowledged or encouraged in China. The faith of most of the common people is that of Fo ; many of the Mandarins have another, and that of the emperor different from theirs. But the temples, consecrated to religious worship, are scarcely distinguishable from common dwelling-houses. The circular lofty structures, called by Europeans Pagodas, are of various kinds, appropriated to various uses, but none for religious worship. In many instances there is a similarity in the exterior forms of the religion of Fo, and that of the Roman church. Upon the altars of the Chinese temples were placed, behind a screen, an image of *Shin-moo*, or the holy mother, sitting with a child in her arms, in an alcove, with rays of glory round her head, and tapers constantly burning before her.

The temples of Fo contain more images than are met with in most Christian churches. There was one female figure particularly prayed to by unmarried women who desire a husband, and by married women who wish for children. But as the doctrine of Fo admits of a subordinate deity, propitious to every wish that can be formed in the human mind ; as the government of the country never interferes with mere opinions, nor prohibits any belief which may not affect the peace of society ; it is no wonder it should spread among those classes of the people who are dissatisfied with the ordinary events of nature. Thus from extreme superstition, the temples are particularly frequented, and the superintendant deity first consulted, previous to the undertaking of any thing of importance ; whether it be to enter into the matrimonial state, to set out on a journey, to make or conclude a bargain, or any other momentous event. There are various methods of doing this, one of which is a piece of wood, of six or eight equal sides or surfaces, each having its particular mark, is thrown into the air ; the side which is uppermost, after reaching the ground, is examined and referred by the priest to its correspondent mark in the book of fate. If

the first throw accord with the wishes of him who made it, he prostrates himself in gratitude, and cheerfully undertakes the business. If the throw be unpropitious he makes a second trial ; but the third throw must decide the question. The temples are always accessible to consult the will of heaven ; and their adoration consists more in giving thanks than offering prayers.

A VIEW OF THE
RELIGION OF THIBET,
Or the Grand Lama ;

And also of the Heathen Tartars in general.

THE name of the Grand Lama is given to the sovereign pontiff, or high priest, of the Thibetian Tartars, who resides at Patoli, a vast palace on a mountain near the banks of Barampooter, about seven miles from Lahassa. The foot of this mountain is inhabited by twenty thousand lamas, or priests, who have their separate apartments around the mountain ; and, according to their respective qualities, are placed nearer, or at a greater distance from, the sovereign pontiff. He is not only worshipped by the Thibetians, but also is the great object of adoration for the various tribes of heathen Tartars who roam through the vast tract of continent which stretches from the banks of the Wolga to Correa, on the sea of Japan. He is not only the sovereign pontiff, the vicegerent of the Deity on earth, but the more remote Tartars are said to absolutely regard him as the Deity himself, and call him *God, the everlasting Father of Heaven*. They believe him to be immortal, and endowed with all knowledge and virtue. Every year they come up from different parts to worship, and make rich offerings at his shrine. Even the emperor of China, who is a Manchou Tartar, does not fail in acknowledgements to him in his religious capacity ; and he actually entertains, at a great expense in the palace of Pekin, an inferior Lama, deputed as his nuncio from Thibet. The Grand Lama, it has been said, is never to be seen but in a secret place of his palace, amidst a great number of lamps, sitting cross-legged on a cushion, and decked in every part

with gold and precious stones ; where at a distance the people prostrate themselves before him, it not being lawful for any so much as to kiss his feet. He returns not the least sign of respect, nor ever speaks, even to the greatest princes ; but only lays his hand upon their heads, and they are fully persuaded they receive from thence a full forgiveness of all their sins.

The Sunniasses, or Indian pilgrims, often visit Thibet as a holy place ; and the Lama always entertains a body of two or three hundred in his pay. Besides his religious influence and authority, the Grand Lama is possessed of unlimited power throughout his dominions, which are very extensive. The inferior Lamas, who form the most numerous, as well as the most powerful body in the state, have the priesthood entirely in their hands ; and, besides, fill up many monastic orders, which are held in great veneration among them. The whole country, like Italy, abounds with priests ; and they entirely subsist on the great number of rich presents which are sent them from the utmost extent of Tartary, from the empire of the Great Mogul, and from almost all parts of the Indies.

The opinion of those who are reputed the most orthodox among the Thibetians is, that, when the Grand Lama seems to die, either of old age or infirmity, his soul, in fact, only quits a crazy habitation, to look for another, younger or better : and it is discovered again in the body of some child by certain tokens, known only to the Lamas or Priests, in which order he always appears.

According to the doctrine of this metempsychosis, the soul is always in action, and never at rest : for no sooner does she leave her old habitation, than she enters a new one. The Dalay being a divine person, can find no better lodging than the body of his successor ; or the *Fo*, residing in the Dalay Lama, which passes to his successor ; and this being a god, to whom all things are known, the Dalay Lama is therefore acquainted with every thing which happened during his residence in his former body.

This religion is said to have been of three thousand years standing ; and neither time, nor the influence of men, has had the power of shaking the authority of the Grand Lama. This theocracy extends as fully to temporal as to spiritual concerns.

Though in the grand sovereignty of the Lamas, the temporal power has been occasionally separated from the spiritual by slight revolutions, they have always been united again after a time ; so that in Thibet the whole constitution rests on the

imperial pontificate in a manner elsewhere unknown. For as the Thibetians suppose the Grand Lama is animated by the god Shaka, or Fo, who at the decease of one Lama transmigrates into the next, and consecrates him an image of the divinity, the descending chain of Lamas is continued down from him in fixed degrees of sanctity : so that a more firmly established sacerdotal government, in doctrine, customs, and institutions, than actually reigns over this country, cannot be conceived. The supreme manager of temporal affairs is no more than the viceroy of the sovereign priest, who, conformable to the dictates of his religion, dwells in divine tranquillity in a building that is both temple and palace. If some of his votaries in modern times have dispensed with the adoration of his person, still certain real modifications of the Shaka religion is the only faith they profess, the only religion they follow. The state of sanctity which that religion inculcates, consists in monastic confidence, absence of thought, and the perfect repose of nonentity.

To give as clear an account as possible of this religion, little more is required than to extract the ample account given of it in a description of Thibet, published in Green's Collection of Voyages, and re-published in Pinkerton.

Friar Horace says, that in the main the religion of Thibet is the counterpart of the Romish. They believe in one God, and a trinity, but full of errors ; a paradise, hell, and purgatory, but full of errors also. They make suffrages, alms, prayers, and sacrifices for the dead ; have a vast number of convents filled with monks and friars, amounting to thirty thousand ; who, besides the three vows of poverty, obedience, and chastity, make several others. They have their confessors, who are chosen by their superiors, and receive their licences from their Lama, as a bishop, without which they cannot hear confessions, or impose penances. They have the same form of hierarchy as in the Romish Church ; for they have their inferior Lamas, chosen by the Grand Lama, who act as bishops in their respective dioceses, having under them simple Lamas, who are the religious. To these may be added, the use of holy water, crosses, beads, and other matters.

The chief object of worship in this country, is the same which in China is called Fo, but by the Lamas in Thibet, La. This prince, who was born one thousand and twenty-six years before Christ, and reigned in a part of India, called Chantyencho, or, as others say, Si-tyen, gave himself out to be God, assuming human flesh ; and when he died, it was pretended,

that he only withdrew for a while, and would appear again in a determinate time ; as he actually did, if the testimony of his devout disciples, the writings of the primitive fathers amongst them, and, in short, the tradition and authority of the whole church, from age to age, down to the present, are at all to be regarded in proof. And this imposture has been practised since as often as there has been occasion for it : So that the god La, still lives, and is corporally present in the person of the Dalay Lama. In which respect, the church of Thibet has infinitely the advantage of the Romish, in as much as the visible head of it is considered to be God himself, not his vicar, or deputy ; and the incarnate deity, who is the object of divine worship, appears alive in human shape to receive the people's adorations : not in the form of a senseless bit of bread, or playing at a bo-peep in a diminutive wafer, which would be too gross a cheat to impose on the understandings of the Thibetians, however ignorant and superstitious the missionaries, to their own shame represent them.

The Great Lama, who, as we said before, is La, or Fo incarnate, is, according to Grueber, called in the country, Lama, Konju, or the Eternal Father. He is also stiled Dalay Lama. The same author says, in another letter, that Great Lama signifies the Great High Priest, and Lama of Lamas ; as he is also stiled, the High Priest of High Priests. These last titles regard only his office, or degree, in his ecclesiastical or religious capacity ; but with respect to his divine nature, or quality, which entitles him to be adored as God, they term him likewise the heavenly Father, ascribing to him all the attributes of the true deity ; as, that he is omniscient, and that all things are open to his view, even the secrets of the heart. If, at any time, he asks questions, it is not, say they, for sake of information, but to remove the scruples, of the incredulous and disaffected. They believe that Fo (or La) lives in him : hence those of his religion in China call him Ho-fo, or the living Fo. In consequence of this persuasion, he is held to be immortal, and that when in appearance he dies, he only changes his abode ; that he is born again in an entire body, and the happy place of his residence is revealed by certain pretended tokens, which the Tartarian princes themselves are obliged to learn of the other Lamas ; who only know the child appointed by the preceding Grand Lama to succeed him.

To keep up this opinion of his immortality, the Lamas after his death, seek, throughout the whole kingdom, for another person, as like unto him, in all respects, as may be, to supply his place ; and thus he has undergone a new resurrection,

or incarnation, seven times since his first appearance. Bernier relates the matter thus, as he had it from a Lama physician. When the Great Lama is old, and ready to die, he assembles his council, and declares to them, that now he was passing into the body of a little child, lately born ; that when this child, who was bred up with great care, was six or seven years of age, they (by way of trial) laid before him a parcel of household-goods mixed with his own, which yet he could distinguish from the rest : and this, he said, was a manifest proof of the transmigration.

Grueber says, that this belief is propagated by the policy of their kings, and those who are in the secret of this cheat, in conjunction with the Lama Konju. The missionaries rail heavily at this imposture, calling it wicked and diabolical, as if besides transubstantiation, which is worse, they had no other impostures in their own religion. But it is done, doubtless, out of envy ; because they have none which redounds so much to the honour and wealth of themselves.

Grueber says, the Great Lama sitteth, in a remote apartment of his palace, adorned with gold and silver, and illuminated with lamps, in a lofty place like a couch, covered with costly tapestry. In approaching him, his votaries fall prostrate with their heads to the ground, and kiss him with incredible veneration. Thus, adds the Jesuit, hath the devil, through his innate malignity, transferred to the worship of this people that veneration which is due only to the pope of Rome, Christ's vicar, in the same manner as he hath done all the other mysteries of the Christian religion.

The same author farther observes, that he always appears with his face covered ; letting none see it but those who are in the secret : that he acts his part extremely well, while the Lamas, or priests, who are perpetually about him, attend him with great assiduity, and expound the oracles that are taken from his mouth. Here it must be noted, that Grueber learns all he writes concerning the Great Lama from the citizens of Barantola ; for the missionaries could not see him, no Christian being admitted into his presence, nor, indeed, any body of a different religion, without adoring the pretended deity : however, they took an exact copy of his picture, as it was exposed to view in the entrance of the palace ; to which they paid the same veneration as to himself in person.

Bentink tells us, that at the foot of the high mountain near Putala, whereon the Dalay Lama resides, about twenty thousand Lamas dwell in several circles round it, according as the

rank and dignities which they possess, render them more worthy to approach the person of their sovereign pontiff.

According to the account transmitted by Regis, the Grand Lama sits cross-legged on a kind of altar, with a large and magnificent cushion under him ; where he receives the compliments, or rather adorations, not only of his own subjects, but of prodigious multitudes of strangers ; who make long journies to offer him their homage, and obtain his blessing. Some even travel there from India, who never fail to enlarge before him upon their own merit, and magnify the sufferings they have undergone in their painful pilgrimage. But next to the people of Thibet, the Tartars are most devoted to the Grand Lama, some of whom resort to Lasa from the most distant corners. When the Eluths-Dsongari invaded Thibet, the sister of Ayuki, Khan, of the Eluths-Torgauti, with her son, was at Lassa upon the like errand.

Princes are no more excused from this servile adoration than the meanest of their subjects ; nor do they meet with more respect from the Grand Lama, who never moves from his cushion, nor any other way returns the salute. He only lays his hand upon the head of the worshippers, who then think all their sins pardoned. The Lamas who drew the map observed, that in receiving the Emperor's ambassador, he did not kneel like the Tartar princes ; but when he inquired after Kang-ki's health, resting upon one hand, he only made a small motion, as if he intended to rise from his seat. He was at that same time dressed in a red habit of woollen frize, such as the common Lamas wear, with a yellow hat gilt.

Grueber assures us that the grandees of the kingdom are very eager to procure the excrements of this divinity, which they usually wear about their necks as relicks. In another place, he says that the Lamas make a great advantage by the large presents they receive for helping the grandees to some of his excrements, or urine ; for by wearing the first about their necks, and mixing the latter with their victuals, they imagine themselves to be secure against all bodily infirmities. In confirmation of this, Gerbillon informs us, that the Mongols wear his excrements pulverized in little bags about their necks, as precious reliques, capable of preserving them from all misfortunes, and curing them of all sorts of distempers. When this Jesuit was on his second journey into Western Tartary, a deputy from one of the principal Lamas, offered the Emperor's uncle a certain powder, contained in a little packet of very white paper, neatly wrapped up in a scarf of very white taffety : but that prince told him, that as it was not the

custom of the Manchews to make use of such things, he durst not receive it. The author took this powder to be either some of the Great Lama's excrements, or the ashes of something that had been used by him.

Trophies are erected on the tops of the mountains in honour of the Great Lama, for the preservation of men and cattle. All the Kings, who profess the religion of the Great Lama, before they are inaugurated, send ambassadors with very rich presents, to crave his benediction, as a means to render their reigns happy.

Formerly, the Dalay Lama, was a mere spiritual prince ; but he is now become a temporal one also, with a large patrimony ; the Chian of the Eluths, who conquered it in the 17th century, having made him a present of it, which is a much larger patrimony than that called St. Peter's, usurped by the Popes. Yet for all this, Bentink informs us, that he does not meddle, in any sort, with the temporality of his dominions, or suffer any of his Lamas to meddle with it ; but puts all secular matters under the government of two Khans of the Kalmucks, who are to furnish him with all things necessary for the maintenance of his family. When he has any political affairs to transact, it is the Deva (or Tipa, a sort of plenipotentiary,) who acts under his orders.

The religion of the Great Lama seems to be more extended than any other in the world ; for besides Thibet, which is its native seat, it has spread itself over all the Indies, China, and Western Tartary, from one end to the other. It is true, the provinces of the Indies and China, have many ages ago thrown off his jurisdiction, and set up chief priests of their own, who have modelled the religion of their respective countries, according to their different fancies, or interest. But Thibet, and the greater part of Tartary, are still subject to him in spirituals. The better to govern this vast dominion he constitutes deputies, or vicars, to officiate in his stead. These are called Hutuktus, or Khutuktus ; which, according to Regis, are chosen from among the disciples of the Great Lama. It is esteemed a real happiness to be admitted into the number of these last, which never exceeds two hundred ; and, they on whom the honour of Hutuktu is conferred, are considered as so many lesser Fos ; they are neither confined to the pagods, nor limited to Thibet, but settle where they please ; and soon acquire great riches, by the offerings of their numerous worshippers. One of them who resided among the Kalka Mongols, about the beginning of the last century, set up for himself, in opposition to his master, as-

suming all the privileges and powers which the Grand Lama pretends to ; and, in all likelihood, others from time to time will follow his example.

For keeping up discipline and order in ecclesiastical matters there is a kind of hierarchy in Thibet, consisting of church officers, answering to the archbishops, bishops, and priests. They have also their priors, abbots, and abbesses, superiors, provincials, or such like degrees, for ordering what concerns the regular clergy. The Lamas, or priests, who preside over the temples throughout the country, are sent from the college of the Lama's disciples before mentioned. The other Lamas officiate as assistants at divine service in the churches and monasteries ; or go abroad on the mission into foreign countries.

Regis says, the Lamas generally wear a wollen frize like ours, but narrower, and not so close ; yet it is lasting, and retains its colour. They use, besides the hat, different kinds of bonnets, according to their several dignities ; one of which is somewhat remarkable, as it resembles our bishops' mitres, but they wear the slit before.

The Great Lama's colour is red ; but as the Emperor of China has gained some footing in Thibet, those of his party, as well as all the Mongol and Kalka Lamas, wear yellow. Bentink, speaking of these latter, observes, that they go habited in long yellow robes, with great sleeves, which they bind about their waist with a girdle of the same colour, two fingers broad. They have the head and beard shaved very close, and wear yellow hats. They always carry a great pair of beads of coral, or yellow amber, in their hands, which they turn incessantly between their fingers, saying prayers to themselves after their manner. The nuns wear very nearly the same dress, excepting that they wear bonnets edged with fur, instead of hats, which the Lamas wear.

The multitude of Lamas in Thibet is incredible, hardly a family being without one, either out of their devotion, or expectations of preferment in the Grand Lama's service.

As to their character, if you will take it from their greatest adversaries, the missionaries, most of them are debauched ; yet they govern Princes, who give them the chief place in assemblies, and are blindly followed by their votaries, who give the best of what they have. Some of them are tolerably skilled in medicine ; others have some notion of astronomy, and can calculate eclipses. Bernier met with one of these Lama physicians at Kashmir, who came in the train of an ambassador

from Great Thibet. He had with him a book of recipes, which he would by no means part with.

Regis represents them as very ignorant, affirming that few of them can read or understand their ancient books, or even say their prayers, which are in an ancient tongue, and character, no longer spoken or known. But this charge must be unjust, if other writers may be credited. Besides Friar Horace declares, that there are in Thibet universities and colleges for teaching the things relating to their law or religion.

A VIEW OF THE RELIGION AND CEREMONIES OF THE JAPANESE.

Liberty of conscience, so far as it does not interfere with the secular government, or affect the peace and tranquillity of the empire, has been at all times allowed in Japan, as it is in most other countries of Asia. Hence it is, that foreign religions were introduced with ease, and propagated with success, to the great prejudice of that which was established in the country from remotest antiquity. There were formerly four religions, considerable for the number of their adherents :

1. Sinto, the old religion, or idol worship, of the Japanese.
2. Budsdo, the worship of foreign idols, brought over into Japan, from the kingdom of Siam, and the empire of China.
3. Siuto, the doctrine of their moralists and philosophers.
4. Devius, or Kiristando, that is the way of God and Christ, or Christian religion.

Of the three chief religions which now flourish and are tolerated in Japan, the *Sintos* must be considered in the first place, more for its antiquity and long standing, than for the number of its adherents.

Sinto, which is also called Sinsju, and Kamimitsi, is the idol-worship, as of old established in the country. Sin and Kami denote the idols which are the object of this worship. Jo and Mitsi, signify the way or method of worshipping these idols. Sin signifies faith, or religion. Sinsja, in the plural Sinsju, the persons who adhere to this religion.

The more immediate end which the followers of this religion propose to themselves, is a state of happiness in this world. They have indeed some, though but obscure and imperfect, notions of the immortality of the soul, and a future state of

bliss or misery. And yet, little mindful as they are of what will become of them in that future state, so great is their care and attention to worship those gods whom they believe to have a peculiar share in the government and management of this world, with a more immediate influence, each according to his functions, over the occurrences and necessities of human life. And although they acknowledge a Supreme Being, who, as they believe, dwells in the highest heaven, and though they likewise admit of some inferior gods, whom they place among the stars, they do not worship and adore them, nor have they any festivals sacred to them, thinking, that beings, which are so much above us, will little concern themselves about our affairs.

However, they swear by these superior gods, whose names are constantly inserted in the form of their oath: but they worship and invoke those gods, whom they believe to have the sovereign command of their country, and the supreme direction of its produce, its elements, water, animals, and other things, and who by virtue of this power, can more immediately affect their present condition, and make them either happy or miserable in this life. They are the more attentive in paying a due worship to these divinities, as they seem to be persuaded, that this alone is sufficient to cleanse and to purify their hearts, and that doubtless by their assistance and intercession, they will obtain in the future life rewards proportionable to their behaviour in this. This religion seems to be nearly as ancient as the nation itself.

The priests teach their system of divinity to others for a proper consideration, and under an obligation of secrecy; particularly when they come to the last article, which relates to the beginning of all things, they take special care not to reveal the same to the disciple, till he has obliged himself with an oath signed with his hand and seal, not to profane such sacred and sublime mysteries, by discovering them to the ignorant and incredulous laity. The original text of this mysterious doctrine is contained in the following words taken out of a book, which they called Odaiki: “Kai fakuno fasime Dsjusio Fuso Tatojaba Jujono sui soni ukunga Gotosi Tentsijno utsijni Itsi butsu wo seosu Katats Igeno gotosi fenquas ste sin to nar kuni toko datsno Mikotto to goos;” that is, “In the beginning of the opening of all things, a chaos floated, as fishes swim in the water for pleasure. Out of this chaos arose a thing like a prickle, moveable and transformable; this thing became a soul or spirit, and this spirit is called Kunitokodats-no Mikotto.”

The Sinsju, that is, the adherents of the Sintos religion, call their temples, or churches, mia, which word signifies dwelling places of immortal souls. They come nearest to the fana of the ancient Romans, as they are, generally speaking, so many lasting monuments erected to the memory of great men. They call them also jasiro, and sia, or sinsja, which last takes in the whole court of the mia, with all other buildings and dependencies belonging to it. The gods, who are the subject of their worship, they call Sin and Cami, souls or spirits. Sometimes also they honour them with the epithet of Miosin, sublime, illustrious, holy; and Gongen, just, severe, jealous.

The mias, as indeed all convents and religious houses in general, as well of this as of their other sects, are seated in the pleasantest parts of the country, on the best spots of ground, and commonly within or near great cities, towns, villages, and other inhabited places. A broad and spacious walk, planted with rows of fine cypress trees, leads strait to the mia, or else to the temple-court, on which there are sometimes several mias standing together, and in this case the walk leads directly to that, which is reckoned the chief. The mias are, generally speaking, seated in a pleasant wood, or on the ascent of a fine green hill, and have neat stone staircases leading up to them.

The adherents of the Sintos religion do not believe the Pythagorean doctrine of the transmigration of souls, although almost universally received by the eastern nations. However they abstain from killing and eating those beasts which are serviceable to mankind, thinking it an act of cruelty and ungratefulness. They believe that their souls, after their departure from the bodies, migrate to a place of happiness, seated just beneath the thirty-three heavens and dwelling places of their gods, which, on this account, they call Tkamanofarra, which signifies, "high and sub-celestial fields;" that the souls of those who have led a good life in this world are admitted without delay; but that the souls of the bad and impious are denied entrance and condemned to err, without a time sufficient to expiate their crimes. This is all they know of a future state of bliss.

They admit no hell, no places of torment, no Cimmerian darkness, no unfortunate state attending our souls in a world to come. Nor do they know of any other devil, but that which they suppose to animate the fox; a very mischievous animal in this country, and so much dreaded, that some are of opinion,

that the impious after their death are transformed into foxes ; which their priests call Ma, that is, evil spirits.

The chief points of the Sintos religion are,

1. Inward purity of heart,
2. A religious abstinence from whatever makes a man impure.
3. A diligent observance of the solemn festivals and holy days.
4. Pilgrimages to the holy places at Isie. To these some very religious people add,
5. Chastising and mortifying their bodies.

Let us speak of these severally :—To begin, therefore, with inward purity of heart, which consists in doing, or omitting those things which they are ordered to do, or to avoid ; either by the law of nature, the dictates of reason, or the more immediate and special command of civil magistrates.

As to external purity, the observance whereof, though less material in itself, has yet been more strictly commanded. It consists in abstaining from blood ; from eating flesh, and from dead bodies. Those who have rendered themselves impure by any of these things are thereby disabled from going to the temples ; from visiting holy places, and in general from appearing in the presence of the gods. Whoever is stained with his own, or other blood, is fusio for seven days, that is, impure and unfit to approach holy places. No woman must come to the temple during her monthly terms. It is commonly believed, that in the holy pilgrimage to Isje, the monthly terms do for that time entirely cease ; which, if true, must be owing either to the fatigues of a long and tedious journey, or to their taking great pains to conceal it, for fear their labour and expenses should thereby become useless. Whoever eats the flesh of any fourfooted beast, deer only excepted, is fusio for thirty days. On the contrary, whoever eats a fowl wild or tame, water fowls, pheasants, and cranes excepted, is fusio but a Japanese hour, which is equal to two of ours. Whoever kills a beast, or is present at an execution, or attends a dying person, or comes into a house where a dead body lies, is fusio that day.

But of all the things which make us impure, none is reckoned so very contagious as the death of parents and near relations. The nearer you are related to the dead person, so much the greater the impurity. All ceremonies to be observed on this occasion, the time of mourning, and the like, are determined by this rule. By not observing these precepts, people make themselves guilty of external impurity, which is

detested by the gods, and become unfit to approach their temples.

The celebration of solemn festivals and holidays, which is the third essential point of the Sintos religion, consists in what they call Majiru ; that is, in going to the mias and temples of the gods, and deceased great men. This may be done at any time, but ought not to be neglected on those days particularly consecrated to their worship, unless the faithful be in a state of impurity, and not duly qualified to appear in the presence of the immortal gods, who detest all uncleanness.

They perform their devotions at the temple in the following manner : the worshippers having first washed and cleaned themselves, put on the very best clothes they have, with a kamisijno, as they call it, or a garment of ceremony, every one according to his ability.

Thus clad they walk with a composed and grave countenance to the temple-court, and, in the first place, to the basin of water, there to wash their hands, if needful, for which purpose a pail is hung by the side of it ; then casting down their eyes, they move on, with great reverence and submission, towards the mia itself ; and having got up the few steps which lead to the walk round the temple, and are placed opposite to the grated windows of the mia, and the looking glass within, they fall down upon their knees, bow the head quite to the ground, slowly, and with great humility ; then lift it up again, still kneeling, and turning their eyes towards the looking-glass, make a short prayer, wherein they expose to the gods their desires and necessities, or say a takamano farokami jodomari, and then throw some putjes, or small pieces of money, by way of an offering to the gods and charity to the priests, either through the grates upon the floor of the mia, or into the alms-box, which stands close by ; all this being done, they strike the bell thrice, which is hung up over the door of the mai, for the diversion of the gods, whom they believe to be highly delighted with the sound of musical instruments ; and so retire to divert themselves the remaining part of the day, with walking, exercises, eating or drinking, and treating one another in the very best manner they are able.

Their feasts, weddings, audiences, great entertainments, and in general all manner of public and private rejoicings, are made on these days in preference to others ; not only because they are then more at leisure, but chiefly because they fancy that their gods themselves are very much delighted, when men allow themselves reasonable pleasures and diversions.

All their rebis, or holidays in general, are unmoveable, being fixed to certain days. Some are monthly, others yearly.

The merchants worship and devote themselves in a more peculiar manner to the four following gods, as gods of fortune and prosperity.

1. Jebisu was Tensio Dai Sin's brother, but by him disgraced and banished into an uninhabited island. It is said of him that he could live two or three days under water. He is, as it were, the Neptune of the country, and the protector of fishermen, and sea-faring people. They represent him sitting on a rock, with an angling-rod in one hand, or the celebrated fish tai, in the other.

2. Daikoku, is said to have the power, that wherever he knocks with his hammer he can fetch out from thence any thing he wants, as for instance, rice, victuals, cloth, money, &c. He is commonly represented sitting on a bale of rice, with his fortunate hammer in his right hand, and a bag laid by him, in which he puts whatever he knocks out.

3. Tossitoku ; and by some called Kurokusi. The Japanese worship him at the beginning of the new year, in order to obtain from his subsistence, success and prosperity in their undertakings. He is represented standing clad in a large gown with long sleeves, a long beard, a huge monstrous forehead, and large ears, and a fan in his right hand.

4. Fottei, by some called Miroku, is represented with a great huge belly. His worshippers expect from his benevolent assistance, among other good things, health, riches, and children.

These are the greatest of the Japanese gods, and the festival days sacred to them. There are many more saints and great men, whose memory is celebrated on particular days, because of their noble actions, and great services done to their country.

Of the Jammabos, or Mountain Priests.—Jammabos signifies, properly speaking, a mountain soldier. They are a sort of hermits, who pretend to abandon the temporal for the sake of the spiritual and eternal ; to exchange an easy and commodious way of life for an austere and rigorous one ; pleasures for mortifications ; spending most of their time in going up and down holy mountains, and frequently washing themselves with water, even in the midst of the winter. The richer among them, who are more at their ease, live in their own houses. The poorer go strolling and begging about the country, particularly in the province of Syriga, in the neighbourhood of the high mountain Fusi Jamma ; to the top

whereof they are by the rules of their order obliged to climb every year, in the sixth month. Some few have mias, or temples, but, generally speaking, so ill provided for, that they can scarce get a livelihood by them.

The founder of this order was one Giенno Giossa, who lived about 1100 years ago. They can give no manner of account of his birth, parents and relations. Nor had he any issue. He was the first that chose this solitary way of life for the mortification of his body. He spent all his time wandering through desert, wild, and uninhabited places, which in the end proved no inconsiderable service to his country, inasmuch, as thereby he discovered the situation and nature of such places, which nobody before him ventured to view, or to pass through, because of their roughness and wild aspect. By these means he found out new, easier, and shorter roads, from places to places, to the great advantage of travellers. His followers, in process of time, split into two different orders. One is called Tosanfa. Those who embrace this, must once a year climb up to the top of Fikoosan, a very high mountain in the province Cusen, upon the confines of Tsikusen, a journey of no small difficulty and danger, by reason of the height and steepness of this mountain, and the many precipices all around it, but much more, because, as they pretend, it hath this singular quality, that all those who presume to ascend it, when fusios, that is, labouring under any degree of impurity, are by way of punishment for their impious rashness possessed with the fox (others would say, the devil,) and turn stark mad. The second order is called, Fonsanfa. Those who enter into this, must visit in pilgrimage, once a year, the grave of their founder at the top of a high mountain in the province Jostsijno, which by reason of its height is called Omine, that is, the top of the high mountain.

Should any one presume to undertake this journey, without having first duly purified and prepared himself for it, he would run the hazard of being thrown down the horrid precipices, and dashed to pieces, or at least by a lingering sickness, or some other considerable misfortune, pay for his folly, and the contempt of the just anger of the gods. And yet notwithstanding all these dangers and difficulties, all persons, who enter into any of these two orders, must undertake this journey once a year. In order to this they qualify themselves by a previous mortification, by virtue whereof they must for sometime abstain from their wives, from impure food, and other things, by the use of which they might

contract any degree of impurity, though never so small, not forgetting frequently to bathe and to wash themselves in cold water. As long as they are upon the journey, they must live only upon what roots and plants they find on the mountain.

If they return safe home from this hazardous pilgrimage, they repair forthwith, each to the general of his order, who resides at Miaco, make him a small present in money, which if poor, they must get by begging, and receive from him a more honorable title and higher dignity, which occasions some alteration in their dress, and increases the respect that must be shown them by their brethren of the same order. So far is ambition from being banished out of these religious societies.

Of the Budsdo, or Foreign Pagan Worship, and its Founder.
—Budsdo, in the literal sense, signifies the way of foreign idols, that is, the way of worshipping foreign idols. The origin of this religion, which quickly spread through most Asiatic countries to the very extremities of the East, must be looked for among the Brahmins. There are strong reasons to believe, both from the affinity of the name, and the very nature of this religion, that its author and founder is the very same person, whom the Brahmins call Budha, and believe to be an essential part of Vishnoo, or their Deity, who made its ninth appearance in the world under this name, and in the shape of man. The Chinese and Japanese call him Siaka.

He lived seventy-nine years, and died on the fifteenth day of the second month, in the year before Christ 950.

The most essential points of his doctrine are as follows :—

The souls of men and animals are immortal : both are of the same substance, and differ only according to the different objects they are placed in.

The souls of men, after their departure from their bodies, are rewarded in a place of happiness or misery, according to their behaviour in this life.

The place of happiness is called Gokurakf, that is, a place of eternal pleasures. As the gods differ in their nature, and the souls of men in the merit of their past actions, so do likewise the degrees of pleasure and happiness in their Elysian fields, that every one may be rewarded as he deserves. However the whole place is so thoroughly filled with bliss and pleasure, that each happy inhabitant thinks his portion the best, and far from envying the happier state of others, wishes only for ever to enjoy his own.

Amida is the sovereign commander of these heavenly s

tions. He is looked upon as the general patron and protector of human souls, but more particularly as the god and father of those who happily transmigrate into these places of bliss. Through his sole mediation, men are to obtain absolution from their sins, and a portion of happiness in a future life.

Leading a virtuous life, and doing nothing that is contrary to the commandments of the law of Siaka, is the only way to become agreeable to Amida, and worthy of eternal happiness.

The five commandments of the doctrine of Siaka, the standing rule of the life and behaviour of all his faithful adherents, are called Gokai, which implies as much as the five cautions or warnings : they are,

Se Seo, the law not to kill any thing that hath life in it.

Tsu To, the law not to steal.

Sijain, the law not to whore.

Mago, the law not to lie.

Onsiu, the law not to drink strong liquors ; a law which Siaka most earnestly recommended to his disciples, to be by them strictly observed.

All persons, secular or ecclesiastical, who by their sinful life and vicious actions, have rendered themselves unworthy of the pleasures prepared for the virtuous, are sent after their death to a place of misery, called Dsigokf, there to be confined and tormented, not indeed for ever, but only during a certain undetermined time. As the pleasures of the Elysian fields differ in degrees, so do likewise the torments in these infernal places. Justice requires that every one should be punished, according to the nature and number of his crimes, the number of years he lived in the world, the station he lived in, and the opportunities he had to be virtuous and good. Jemma, or with a more majestic character, Jemma O, (by which same name he is known also to the Brahmans, Siamites, and Chinese,) is the severe judge and sovereign commander of this place of darkness and misery. All the vicious actions of mankind appear to him in all their horror and heinousness, by the means of a large looking-glass, placed before him, and called ssofarino kagami, or the looking-glass of knowledge. The miseries of the poor unhappy souls confined to these prisons of darkness are not so considerable and lasting, but that great relief may be expected from the virtuous life and good actions of their family, friends, and relations, whom they left behind. But nothing is so conducive to this desirable end, as the prayers and offerings of the priests to the great

and good Amida, who by his powerful intercession, can prevail so far upon the almost inexorable judge of this infernal place, as to oblige him to remit from the severity of his sentence, to treat the unhappy imprisoned souls with kindness, at least so far as it is not inconsistent with his justice, and the punishment their crimes deserve, and last of all, to send them abroad into the world again as soon as possible.

When the miserable souls have been confined in these prisons of darkness a time sufficient to expiate their crimes, they are, by virtue of the sentence of Jemma O, sent back into the world, to animate, not indeed the bodies of men, but of such vile creatures whose natures and properties are nearly related to their former sinful inclinations, such as, for instance, serpents, toads, insects, birds, fishes, quadrupeds, and the like. From the vilest of these, transmigrating by degrees into others, and nobler, they at last are suffered again to enter human bodies, by which means it is put in their power, either by a good and virtuous life to render themselves worthy of a future uninterrupted state of happiness, or by a new course of vices to expose themselves once more to undergo all the miseries of confinement in a place of torment, succeeded by a new unhappy transmigration.

These are the most essential points of the doctrine of Si-aka.

A VIEW OF THE RELIGION AND CEREMONIES OF THE CHINESE AND RUSSIAN TARTAR TRIBES.

It is a mixture of Lamaism, Islamism, and Gentooism, partaking, in some cases, also of a resemblance of the corruptions of the Greek and Roman churches. The idolatrous tribes principally follow the worship of the Grand Lama; but even a grosser species of Idolatry is followed by some of the Tartars, particularly some of the Cossacks, who inhabit the borders of China.

Some of them are the grossest idolaters, and worship little rude images, which generally consist of a small bit of wood a few inches in length; the upper part is rounded off, and

adorned with some rude marks to resemble the human features, and being thus prepared, the figure is dressed up in rags. In fine weather and prosperous seasons, they caress these ragged deities, but are apt to treat them very roughly when the contrary happens.

Others of the Tartars profess a belief in the existence of one Supreme God, the Creator of all things, who has divided the government of the world, and the destiny of men, among a great number of subaltern divinities, who are left to act according to their own pleasure, and consequently whose favour it is necessary to obtain by special acts of homage and attention.

It is the custom among some of the Tartar nations to burn their dead, and inter their ashes on an eminence, upon which they raise a heap of stones, and place on it little banners; but the greater part of the Pagan Tartars bury their dead, and with each man his best horse and moveables, for his use in the other world. Others, however, throw their dead into open fields, to be devoured by the dogs, of which many run wild, and some are kept for this purpose. If the bodies are thus devoured by any number exceeding six, they think honourably of the deceased; otherwise he is a disgrace to his relations.

On some of the skirts of the villages are seen tombs, which are larger and better built than the houses; each of them encloses three, four, or five biers of a neat workmanship, ornamented with Chinese stuffs, some pieces of which are brocade. Bows, arrows, lines, and, in general, the most valuable articles belonging to these people, are suspended in the interior of the monuments, the wooden door of which is closed with a bar, supported at its extremities by two props.

The *Mongols* on the frontiers of China have built several temples in the countries which they inhabit: one of these is near the river Tchikoi. It was formerly their principal temple, and the lama who officiated there had the superintendence of all the others. There is another spacious edifice of this kind, twenty-five wersts from the town of Selinginsk, to the south-west of the lake of Kulling Noor, which possesses the supremacy over four others.

The *Bouraits* and *Bourettes*, of Mongol origin, were not known till the 17th century, the period of the conquest of the west part of Siberia by the Russians. They also reside on the frontiers of China, in the government of Irkutzk, along the Angara and the Lena, to the south of Lake Baikal, and in Daouria. Their number is estimated at ninety-three

thousand. Still attached to a roving life, they have no other habitations than huts made with poles, and covered with pieces of felt tied with hair ropes. The fire occupies the centre. The huts of each family form a small village. Their furniture is very simple: broad benches serve for a bed; they have a pillow of hair or feathers, under which they put the casket containing their most valuable effects.

The religion of the Bouraits is a mixture of Lamaism and Shamaism. In their huts they have wooden idols, naked or clothed: others are of felt, tin, or lamb's skin; and others again rude daubings with soot by the Shamans, who give them arbitrary names. The women are not allowed to approach or to pass before them. The Bourait, when he goes out, or returns to his hut, bows to his idols, and this is almost the only daily mark of respect that he pays them. He annually celebrates two festivals in honour of them, and at these men only have a right to be present. The priests preside at a sacrifice: a sheep is commonly chosen for the victim, which they slaughter by ripping open the belly; the heart is then taken out, and the Shaman places a small lock of wool cut from the back in the lungs, which ceremony is designed to preserve the other sheep from all kinds of diseases. The flesh is afterwards separated from the bones, dressed and set before the idols, where it is left for the whole time the Shaman is singing. When he has finished, he repeats fresh prayers, with abundance of ceremonies, throwing into the fire four spoonfuls of broth, and as many small pieces of meat; the rest is distributed among the company. Before he dismisses the assembly, the priest sets up a flesh song, much more obstreperous than the first, accompanied with shivering, leaping, and howling, pronouncing the names of different demons, which makes the Bouraits believe that he is cursing them, and will thereby prevent those spirits from injuring them or their herds. Particular sacrifices take place on occasion of a journey, sickness, or accident.

Under this head may be briefly noticed the Religion of the *Kamtschadales*.

The Christian religion was introduced into this country by their conquerors, but the inhabitants know little more of it than the ceremony of baptism. They are ignorant of the very first principles of christianity. As to their inclinations, they follow the impulse of their passions. Many of them, both men and women, are *chamans*, or believers in the witchcraft of those pretended sorcerers. They dread the Russian priests, and do all they can to avoid meeting them, which

if they are not able to effect, they act the hypocrite, till they can find a convenient opportunity to make an escape. They pay a secret homage to their god *Koutka*, and place in him so entire a confidence, that they address their prayers to him when they are desirous of obtaining any boon, or of engaging in any enterprize. When they go to the chase they abstain from washing themselves, and are careful not to make the sign of the cross ; they invoke their *Koutka*, and the first animal they catch is sacrificed to him. After this act of devotion they conceive that their chase will be successful ; on the contrary, if they were to cross themselves, they would despair of catching any thing. To the same deity they consecrate their new-born children, who are destined to become chamans.

The great veneration of these people for sorcerers can scarcely be conceived, it approaches to insanity, and is really to be pitied ; for the extravagant and wild absurdities by which these magicians keep alive the credulity of their friends, excite the indignation rather than the laughter of eye-witnesses. This superstition is confined to but a small part of the *Kamtschadales*, who do not now profess it openly, nor give the same splendour they once did to their necromancy.

A VIEW OF THE RELIGION AND CEREMONIES OF CEYLON.

THE religion followed in the *Island of Ceylon* so much resembles either that of the *Gentoos*, or what is sometimes called the religion of *Boodh*, that very little need be said concerning it. This religion is followed by the natives of *Ceylon*, who inhabit the interior of the island. The images of *Boodh* appear with short and crisped hair, because it is believed that he cut it with a golden sword, which produced that effect. Their priests manifest a much greater degree of intellect than the *Brahmins* of *Hindoostan*. Two of their priests, converted to the Christian religion, by the pious exertions of the *Wesleyan Methodist Missions*, recently visited *London*, and are at present engaged in learning our language, qualifying themselves for missionaries and teachers in their own country on their return.

Indeed, there are already several converted Budhu priests employed as schoolmasters and catechists, and other native preachers, who are described as very useful in assisting the European Missionaries, and in the translation of the scriptures.

Of the means employed by the unconverted priests to deter men from sin, or to induce them to perform some act, the reader has only to cast his eye over the adjoining cuts, representing Ceylonese hells, in which flames and tortures of the most frightful descriptions are seen employed to punish the damned. On the other hand, the Heavens of the Boodhists are little inferior to the luxurious descriptions of the Heavens of Vishnoo or Bramha.

The Marriage Ceremony is extremely simple :—The priest joins the parties together by placing their thumbs together, uttering a few words, then sprinkling them with water, covers them with a sheet. They separate as soon and as often as they think proper.

A VIEW OF THE RELIGION AND CEREMONIES OF THE LAPLANDERS.

Although great pains have been taken by the Danes and Swedes, to inform the minds of the Laplanders on the subject of religion, yet the majority of them continue to practice superstitions and idolatries, as gross as any that are to be met with among Pagans. Augury and witchcraft are practised among them ; and they have been considered by many of our modern traders as very skilful in magic and divination. They are professedly Christians of the Lutheran persuasion, but so superstitious, that if they meet any thing in the morning esteemed ominous, they return home, and do not stir out the whole day : they pray to their ancient idols for the increase and safety of their herds.

Their magicians make use of what they call a drum, an instrument not very dissimilar to the tambourine. On this they draw the figures of their own gods, as well as those of Jesus Christ, the apostles, the sun, the moon, stars, birds, and rivers. On different parts of this instrument and its ornaments are placed small brass rings, which, when the drum is beaten with a little hammer, dance over the figures, and, according

to their progress, the sorcerer prognosticates. When he has gone through all his manœuvres, he informs his audience what they desire to know.

These operations are generally performed for gain ; and the northern ship-masters are such dupes to the delusions of these impostors, that they often purchase of them a magic cord, which contains a number of knots ; by opening of which, according to the magician's directions, they expect to gain any wind they want.

The Laplanders frequently sacrifice to the trunk of a tree, which they cut into something like a human face. They believe in the transmigration of the soul, and have festivals set apart for the worship of certain spirits, who, they imagine, inhabit the air, and have power over human actions ; but being without form or substance, they assign to them neither images nor statues. They also follow the practice of *invoking the dead*.

A black cat in each house, is reckoned as one of the most valuable appendages ; they talk to it as a rational creature, and in hunting and fishing parties it is their usual attendant. To this animal the Danish Laplanders communicate their secrets ; they consult it on all important occasions ; such as whether this day should or should not be employed in hunting or fishing, and are governed by its accidental conduct. Among the Swedish Laplanders, a drum is kept in every family, for the purpose of consulting with the devil !

When a Laplander intends to marry, he or his friends court the father with presents of brandy : if he gains admittance to the fair one, he offers her some eatable, which she rejects before company, but readily accepts in private. Every visit to the lady is purchased from the father with a bottle of brandy, and this prolongs the courtship sometimes for two or three years. The priest of the parish at last celebrates the nuptials ; but the bridegroom is obliged to serve his father-in-law for four years after marriage. He then carries home his wife and her fortune, which consists of a few sheep, a kettle, and some trifling articles. It is a part of the ceremony at a Lapland wedding to adorn the bride with a crown, ornamented with a variety of gaudy trinkets ; and on these occasions the baubles are generally borrowed of their neighbours.

When a Laplander is supposed to be approaching his dissolution, his friends exhort him to die in the faith of Christ. They are, however, unwilling to attend him in his last moments : and, as soon as he expires, quit the place with the utmost precipitation, apprehending some injury from his ghost,

which they believe remains in the corpse, and delights in doing mischief to the living.

A Laplander's funeral is thus described by an eye-witness. —“ Coming to the house of the deceased, we saw the corpse taken from the bear-skins on which it lay, and removed into a wooden coffin by six of his most intimate friends, after being first wrapped in linen, the face and hands alone being bare.

“ In one hand they put a purse with some money, to pay the fee of the porter at the gate of paradise ; in the other a certificate, signed by the priest, directed for St. Peter, to witness that the defunct was a good christian, and deserved admission into heaven. At the head of the coffin was placed a picture of St. Nicholas, a saint greatly revered in all parts of Russia, on account of his supposed friendship for the dead. They also put into the coffin some brandy, dried fish, and venison, that he might not starve on the road.

“ This being done, they lighted some fir-tree roots, piled up at a convenient distance from the coffin, and then wept, howled, and exhibited a variety of strange gestures and contortions, expressive of the violence of their grief. When they were fatigued with noise and gesticulations, they made several processions round the corpse, asking the deceased why he died ? whether he was angry with his wife ? whether he was in want of food or raiment ? if he had been unsuccessful in hunting and fishing ? After these interrogatories, they renewed their howling. One of the priests frequently sprinkled holy water on the corpse, as well as the mourners.”

The sepulchre is no other than an old sledge, which is turned bottom upwards over the spot where the body lies buried. Before their conversion to christianity, they used to place an axe, with a tinder-box, by the side of the corpse, if it was that of a man ; and if a woman's, her scissors and needles, supposing that these implements might be of use to them in the other world. With the axe the deceased is supposed to hew down the bushes or boughs that may obstruct his passage to the other world : the tinder-box is for the purpose of striking a light, should he find himself in the dark at the day of judgment. For the first three years after the decease of a friend or relation, they were accustomed, from time to time, to dig holes by the side of the grave, and to deposit in them either a small quantity of tobacco, or something that the deceased was fondest of when living. They supposed that the felicity of a future state would consist in smoking, drinking brandy, &c. and that the reindeer, and other animals, would be equal partakers of their joys.

A VIEW OF THE RELIGION AND CEREMONIES OF THE IDOLATROUS AFRICAN TRIBES.

The Idolatry of all uncivilized nations or tribes is so much the same, that little need be said under this head.

The *Shangala*, near Abyssinia, worship trees and serpents, and the moon and stars in certain positions. They have diviners who foretel unlucky events, and pretend to afflict their enemies with sickness at a distance.

It has been said that the *Galla* have no religion; but the Wansey tree under which their kings are crowned, is avowedly worshipped as a god in every tribe. The moon, particularly the new moon, some of the stars, and even certain stones, are also objects of their devotion. All of them believe that after death they shall live again, in the same body and with the same friends as in the present life; but they are to be infinitely more perfect, to suffer neither sorrow, pain, nor trouble, and to die no more.

The *Kaussa Caffres* of Southern Africa, believe there is an invisible being that sometimes brings good and sometimes evil; that causes men to die suddenly, or before they come to maturity; that raises the wind and makes the thunder and lightning; that leads the sun across the world in a day, and the moon in a night; and that made every thing they cannot understand or imitate. This, though expressed in other words, is not far distant from our "Almighty Maker of heaven and earth, sea, and all that in them is."

Male children are circumcised, but the *Thoussas* give no other reason for this practice than, that "it was the custom of our fathers."

The *Hottentots* believe that God made all things, and never did harm to any, and that he lived far above the moon. They also believe that there is an evil being, the author of all mischief, and they wheedle and coax him that he may do them no injury. They have a great veneration for a particular insect, which they imagine brought a blessing on the village it first appeared in; and they believe that the destruction of their cattle would ensue if they were to kill it.

The *Negroes of Congo* believe in a good and an evil principle, which are both supposed to reside in the sky. The former sends rain, the latter withholds it; but they do not seem to consider either of them as possessing any influence over hu-

man affairs. After death they all take their place in the sky, and enjoy a happy existence, without any regard being paid to their good or bad actions while here below.

Each town has a grand *kissey*, or presiding divinity. It is the figure of a man, the body stuck with feathers, rags, and bits of iron, and resembles nothing so much as one of our scarecrows. The *chenoo* of Cooloo had a *kissey* so redoubtable that if any person attempted to shoot at it he would fall down dead, and the flint would drop out of the musket. This powerful divinity was the figure of a man, about two feet high, rudely carved in wood, and covered with rags.

Kolloh is the name of a great spirit who is supposed to reside in the vicinity of Yangroo, in Western Africa. He makes his abode in the woods, and is rarely seen except on mournful occasions, such as the death of the king or of some of their headmen, or when a person has been buried without having observed the usual ceremonies of dancing, drinking palm wine, &c. in remembrance of their departed friends.

The Kolloh is made of Bamboo sticks in the form of an oval basket, about three feet long, and so deep that it goes on to the man's shoulders. It is covered with a piece of net, and stuck all around with porcupine quills on the nose. It has a frightful appearance, and has a great effect in exciting the terror of the inhabitants.

A certain man pretends to have some very intimate intercourse with this Beelzebub, and therefore he is called by the spirit to take the Kolloh on his head and to go about with it on certain occasions to see that the various ceremonies of the country are strictly observed, and if any are absent he seeks them out and drives them to the place of assembly. He is a faithful servant of the Devil.

The Kolloh-man carries a stick in his hand to show his authority, and to give notice of his coming he rings a bell which is fixed inside of the Kolloh or basket. These Kolloh-men are a set of plunderers who disturb the peace and greatly deceive the ignorant natives.

Each house has also its particular divinities, which are invoked on all occasions, and are included in the term fetish. When a man applies to a gangam, or priest, for a domestic fetish, he is told from what sorts of food he must abstain. Children are forbidden to eat the food that is fetished to their fathers. Women are not to eat meat the day that it is killed.

Once a year the different tribes of the *Agows* meet at the source of the Nile, and sacrifice a black heifer that has never borne a calf. The head of the animal is wrapped in its skin.

and what becomes of it is not known. The carcase, after having been washed at the fountain is divided among the tribes and eaten raw ; the only beverage allowed is from the spring ; the bones are piled up and burnt. The church of St. Michael Gean is never opened and the people are privately hastening its decay, while they pray to the spirit residing in the river, and call it " Father of the universe," " Light of the world," " Saviour of the world," " Everlasting God," and " God of peace."

The richer sort of the Agows keep serpents of a particular kind in their houses, which they consult, before they undertake a journey, or an affair of any consequence. They hunt this animal from his retreat, and place butter and milk, of which he is extravagantly fond, before him ; if he do not eat, misfortune is at hand. Before an invasion of the Galla or the inroad of any other enemy, they say that these serpents disappear, and are not to be feared.

The *Nubu* pay adoration to the moon, and testify great joy at its first appearance. They also worship a tree and a stone, but it is a tree and a stone of their own country, not of Sonnaar.

The *inhabitants of Cacongo* believe in a Supreme Being, the Creator of all that is good and beautiful, just, and a lover of justice, and severely punishing fraud and perjury. They call him *Zambi*. They also believe in another being whom they call *Zumbi-a-n'bi*, the god of wickedness, the author of crimes and misfortunes, and the destroyer of the good things created by the other. They think the good being requires no propitiation, and they endeavour to appease the wrath of the evil by offering him some banana trees, which they leave to perish, with the fruit untouched.

These secondary divinities are imitations of the human figure, rudely carved in wood, and placed in houses like their own, or in woods or unfrequented places. If any thing considerable be stolen, one of these is brought into the marketplace, with much ceremony, to discover the thief ; and so much are thieves afraid of the penetration of these wooden deities, that they frequently restore in private the thing taken, rather than expose themselves to the risk of being detected in public.

The third rank of divinities are bones of monkeys, teeth of fishes, and feathers of birds, which are worn to preserve their owners from particular accidents and misfortunes. To keep sterility from their fields, they stick into the ground broken pots, and the branches of trees. If they are to be long absent from home, they place the same centinels before the door of

their house, and the most determined thief would not dare to pass the threshold, if it were guarded by these mysterious agents.

The people of *Benin* believe in an invisible deity, who created heaven and earth, and governs them with absolute power ; but they conceive it needless to worship him, because he is always doing good without their services. They also believe in a malignant deity, to whom they sacrifice men and animals, to satiate his thirst of blood, and prevent him from doing them mischief. But they have innumerable objects of worship ; as elephants' teeth, claws, bones, dead men's heads, or any trifle that chance throws in their way, to which they make a daily offering of a few boiled yams, mixed with palm oil.

The people of *Whydah* believe in an Almighty and Omnipresent Creator of the universe ; but he is not an object of their worship, as they think him too highly exalted above them to trouble himself about the affairs of mankind.

When they undertake any matter of importance, they commit its success to the first object that appears on their going out of the house ; a dog, a cat, or any other animal ; and in default of these, a tree, a stone, or a piece of wood. The newly constituted deity is presented with an offering, accompanied with a solemn vow, that, if he will prosper the undertaking, he shall be revered as a god. If the affair prove successful, the vow is fulfilled, and the divinity is presented with daily offerings ; if otherwise he is rejected and returned to his primitive estate.

The people of *Whydah* have three public objects of devotion : some lofty trees, the sea, and a certain sort of snake. The chief of these is the snake ; the trees and the sea not interfering with his government, but being subject to his superintendence and reproof. The snake is invoked in all excesses of the seasons, in all difficulties of the state, in all diseases of the cattle, in all circumstances not committed to the above mentioned deities of chance.

The priests of the snake have sometimes exacted so many offerings from the king, in order to attain a good crop of grain, that his majesty's patience has been exhausted. Finding him, says Bosman, on one of these occasions in a passion, the traders ventured to ask him what had discomposed him, he replied, " I have sent much larger offerings to the snake-house this year than usual ; and now the priests threaten me with a barren season if I do not send more ! I will send no more ; and if the snake will not bestow a plentiful harvest,

he may let alone. I cannot be more injured than I am ; for the greatest part of my corn is rotten in the field already."

The snake-house is situated about two miles distant from the king's village, under the shade of a beautiful tree. The deity that resides in it is the chief and longest of all snakes, he is said to be as thick as a man, and of an immeasurable length : he is also one of the oldest of snakes : for the priests report that a great number of years before, being disgusted with the wickedness of man, he left his own country and came to them. He was welcomed by every expressible sign of reverence, and carried on a silken carpet to the snake-house, where he has resided to the present time.

It is affirmed that the great snake went out to take the air at different times, and that at these times every young woman he touched became distracted. It is certain that in every large village there is a house appropriated to the reception of these young maniacs, where they are boarded, lodged, and restored to reason by the priests, at a considerable expense to their fathers and husbands : and it is observable, that no women are touched by the snake whose friends cannot afford this expense. An intelligent negro, the interpreter of a slave-merchant, mentioned by Bosman, whose wife had been touched by the snake gave the following account of this miracle :—

He says, "the priests kept their eye upon those young ladies who had not yet seen the snake ; and having fixed upon one for the present occasion, they gave her the necessary instructions and tempted her by threats, to follow them. The woman then went into the street, and watching an opportunity when no person was in sight, cried, "The snake! the snake!" Before any one could come to her assistance, she had been touched, and the snake had vanished. The lady was raving mad, and was conducted to the asylum for religious lunatics. When the cure was effected, she was set at liberty ; and present and everlasting vengeance denounced against her if she betrayed the secret."

The wife of a merchant's interpreter having been touched by the snake, began by breaking to pieces every utensil in the house. The husband who, from having lived a good deal with Europeans, suspected from whence the malady proceeded, led her gently by the hand, as if he were going to take her to the snake-house ; instead of which, he took her to the residence of some European store-merchants, who were then at Whydah, purchasing slaves, intending to sell her. The lady, finding him in earnest, was instantly cured of her mad-

ness, fell on her knees, confessed the trick, and implored his forgiveness. This was a bold attempt : and had the priests discovered it, the death of the husband would have been the consequence.

The negroes would, at the request of the Europeans, gently carry their divinities out of the house ; but when they stationed themselves among the timbers of the roof, they were obliged to let them remain till they chose to descend. They were, however, perfectly inoffensive. They were streaked with white, yellow, and brown ; and the longest seen by the merchant was two yards long, and as thick as a man's arm. They are fond of rats. If a snake was in the roof, and a rat passed along the floor, the snake impatiently hissed, and used all possible diligence to disengage itself ; while the rat, conscious that the time this would take was his security, looked undaunted on his dreadful adversary, and escaped at his leisure. When caught, the snake is more than an hour in swallowing its prey ; his throat being at first too narrow, and distending by degrees.

From this circumstance it appears that the people of Whydah do not worship the snake, and protect him in their houses, without a motive ; for if snakes had not eaten rats, rats might have devoured the harvest. In Popo, an adjoining territory, the rats were in such incredible numbers that the traders counselled the inhabitants to attack them in time, lest they should drive them out of the country, and take possession of it themselves.

The *Ashantees* are perhaps the most polished nation of negroes to be met with in Western Africa. They are, however, gross idolaters, and most lavish of human blood in sacrifices at their funerals and festivals. Bowdich relates several instances of this ferocious custom.

The decease of a person of consequence, says he, is announced by a discharge of musketry ; and in an instant slaves are seen bursting out of the house, and running towards the bush, in order to escape if possible, the being sacrificed. The body is handsomely drest in silk and gold, and laid on the bed, with the richest clothes beside it. One or two slaves are then sacrificed at the door of the house.

At the death of the mother of Quatchie Quofie, he adds, one of the four great men, the king, Quatchie Quofie, and Odumata, another of the great men, each sacrificed a young girl the moment the lady breathed her last, that she might not be without attendants in the other world, till a proper number could be dispatched to her. The king, and the adherents and

retainers of the family, sent contributions of gold, gunpowder, rum, and cloth, for the custom. This custom was an economical one ; yet the quantity of powder amounted to nearly twelve barrels.

“ I followed to the market-place of Assafoo, one of the suburbs of Coomassie, where the king and the chiefs, in their usual splendour, and attended by their various retinues, were seated : a semicircular area of half a mile was left open. Thirteen victims, surrounded by their executioners, stood near the king ; rum and palm wine were flowing copiously ; horns and drums were sounding their loudest notes ; when in an instant there was a burst of musketry near the king, which spread round the circle, and continued, without ceasing, for an hour. The greater the chief, the greater the charge of powder he is allowed to fire. On the death of his sister the king fired an ounce.

“ The firing over, the libations of palm wine followed, and the ladies of Quatchie's family came forward to dance. Many of them were elegant figures, and very handsome ; most of them were clad in yellow silk, and had a silver knife hanging from a chain round the neck. A few were dressed fantastically as fetish-women. The Ashantees dance elegantly, a man and woman together, and the figure and movement approximate closely to the waltz.

“ I saw the first victim sacrificed. His right hand was lopped off, and his head was severed from his body. The twelve other victims were dragged forward ; but the funeral customs of the Ashantees were not to my taste, and I made my way through the crowd, and retired to my quarters. Other sacrifices, principally females, were made in the bush, where the body was buried.

“ It is usual to “ wet the grave ” with the blood of a free man. The heads of the victims being placed at the bottom of the grave, several of the unsuspecting lookers-on are called upon, in haste, by the retainers of the family to assist in placing the coffin or basket ; and just as it rests upon the heads, a stone from behind stuns one of these assistants with a violent blow, which is followed by a deep cut in the back of the neck. The unfortunate man is then rolled into the grave, and it is immediately filled up.

“ I was assured that the custom for Sai Quamina, the late king, was celebrated weekly for three months, and that two hundred slaves were sacrificed, and twenty-five barrels of powder fired, each time. But the custom for the present king's mother, who was regent during his absence while in

the Fantee war, was the most celebrated. The king himself devoted 3,000 victims, upwards of 2,000 of whom were Fantee prisoners ; five of the principal towns contributed one hundred slaves, and twenty barrels of powder each, and most of the smaller towns ten, and two barrels of powder."

The Ashantees say that, at the beginning of the world, God created three black men and three white, with the same number of women, and placed before them a large box, or calabash, and a sealed paper. The black men had the privilege of choosing, and they took the box, expecting it contained everything ; but when they opened it, they found only gold, iron, and other metals, of which they did not know the use. The white men opened the paper, and told them every thing. This happened in Africa, where God left the black men in the bush. The white men he conducted to the water side, where he taught them to build a ship, which carried them to another country. From hence they returned, after a long period, with various merchandize to trade with the black men, who might have been the superior people if they had chosen right.

The kings and governors are believed to dwell with God after death, enjoying to eternity the luxuries and state they possessed on earth ; the paradise of the poor affords only a cessation from labour.

When the Ashantees drink, they spill a little of the liquor on the ground as an offering to the fetish ; and when they rise from their chairs, or stools, their attendants hastily lay the seat on its side, to prevent the devil, or evil spirits, from slipping into their master's place. This evil spirit is supposed to be white ; doubtless from the same motive or feeling which induces Europeans to say that he is black : for, indeed, who would wish to resemble the devil, either in colour or shape, however some of us may not object to a resemblance to him in character ?

The religion of the *Timmanees* and *Bulloms* at *Sierra Leone* consists in a belief in the Supreme Author of all things, too good to do harm, therefore not needing to be supplicated ; in a number of inferior mischievous beings, inhabiting rocks, woods, and waters, whose evil intentions they avert by sacrifices, the best part however, of which they eat themselves ; and, inferior to these, in a kind of tutelary spirits, that reside in or near their towns. They imagine that witches when they die, appear again in the form of a pigmy race, like our fairies, and that, divested of their former malignity, they quit their retreats at night and join in the revels of the people.

In the mountains of Sierra Leone, I have seen, says Winterbottom, many temples erected to the devil, consisting of trunks of trees planted in a circular form, with a roof of branches covered with leaves. In the middle of the circle was a square table, or altar, fitted with offerings ; and the pillars of these rude edifices were ornamented with sacrifices and oblations.

A VIEW OF THE RELIGION AND CEREMONIES OF THE NORTH AMERICAN INDIANS.

1. *Of the Supreme Being.*—They acknowledge One Supreme Being, whom they denominate the Great Spirit, or the Master of Life, the Creator and the Governor of the World. He is with them the God of War : his name they invoke as they march. It is the signal to engage, and it is the war-cry in the hottest of the battle.

But, besides the Supreme Being, they believe in an infinite number of subaltern spirits, who are the objects of worship, and whom they divide into good and bad.

It is remarkable, however, that these tutelary deities are not supposed to take men under their protection till something has been done to merit the favour. A parent, who wishes to obtain a guardian spirit for his child, first blackens his face, and then causes him to fast for several days. During this time it is expected that the spirit will reveal himself in a dream ; and on this account, the child is anxiously examined every morning with regard to the visions of the preceding night. Whatever the child happens to dream of the most frequently, even if it happen to be the head of a bird, the foot of an animal, or any thing of the most worthless nature, becomes the symbol or figure under which the *Okki* reveals himself. With this figure, in the conceptions of his votary, the spirit becomes identified ; the image is preserved with the greatest care—is the constant companion on all great and important occasions, and the constant object of consultation and worship.

The practice of blackening the face and fasting, together with the use of emetics, as a system of religious purification, for the purpose of obtaining a guardian spirit, appears to have existed formerly among the natives of Virginia and New-Eng-

land ; though the first settlers were not always able to ascertain the real object of the ceremonies which they beheld.

As soon as a child is informed what is the nature or form of his protecting deity, he is carefully instructed in the obligations he is under to do him homage—to follow his advice communicated in dreams—to deserve his favours—to confide implicitly in his care—and to dread the consequences of his displeasure. For this reason, when the Huron or the Iroquois goes to the battle or to the chase, the image of *his okki* is as carefully carried with him as his arms. At night, each one places his guardian idol on the palisades surrounding the camp, with the face turned from the quarter to which the warriors, or hunters, are about to march. He then prays to it for an hour, as he does also in the morning before he continues his course. The homage performed, he lies down to rest, and sleeps in tranquillity, fully persuaded that his spirit will assume the whole duty of keeping guard, and that he has nothing to fear.

The following account is given by the Missionaries.—“ It happened at one time, when they were engaged in a war with a distant and powerful nation, that a body of their warriors was in the camp, fast asleep, no kind of danger at that moment being apprehended. Suddenly, the great ‘Sentinel over mankind,’ the *owl*, sounded the alarm ; all the birds of the species were alert at their posts, all at once calling out, as if saying : ‘Up ! up ! Danger ! Danger !’ Obedient to their call, every man jumped up in an instant ; when, to their surprise, they found that their enemy was in the very act of surrounding them, and they would all have been killed in their sleep, if the owl had not given them this timely warning.

“ It is impossible not to remark, that there is a smaller departure from the original religion among the Indians of America than among the more civilized nations of Egypt, Greece, and Rome. The idea of the Divine Unity is much more perfectly preserved ; the subordinate divinities are kept at a much more immeasurable distance from the Great Spirit ; and, above all, there has been no attempt among them to degrade to the likeness of men, the invisible and incomprehensible Creator of the universe. In fact, theirs is exactly that milder form of idolatry which ‘prevailed every where from the days of Abraham, his single family excepted,’ and which, after the death of that patriarch and of his son Isaac, infected, from time to time, even the chosen family itself.

2. The belief of a *future state of rewards and punishments* has been kept alive among all heathen nations, by its connec-

tion with the sensible enjoyments and sufferings, and the consequent hopes and terrors of men. Its origin must have been in Divine Revelation: for it is impossible to conceive that the mind could attain to it by its own unaltered powers. The thought, when once communicated, would, in the shipwreck of dissolving nature, be clung to, with the grasp of expiring hope. Hence no nations have yet been found, however rude and barbarous, who have not agreed in the great and general principle of retributive immortality; but, when we descend to detail, and enquire into their peculiar notions, we find that their traditions are coloured by the nature of their earthly occupations, and by the opinions which they thence entertain on the subject of good and evil. This remark is fully verified by the history of the American indians, among whom the belief of the immortality of the soul is most firmly established.

They suppose, that when separated from the body, it preserves the same inclinations which it had when both were united. For this reason they bury with the dead all that they had in use when alive. Some imagine that all men have two souls, one of which never leaves the body unless it be to inhabit another. - This transmigration, however, is peculiar to the souls of those who die in infancy, and who therefore have the privilege of commencing a second life, because they enjoyed so little of the first. Hence children are buried along the highways, that the women as they pass, may receive their souls. From this idea of their remaining with the body arises the duty of placing food upon their graves; and mothers have been seen to draw from their bosoms that nourishment which these little creatures loved when alive, and shed it upon the earth which covered their remains.

When the time has arrived for the departure of those spirits which leave the body, they pass into a region which is destined to be their eternal abode, and which is therefore called the Country of Souls. This country is at a great distance toward the west, and to go thither costs them a journey of many months. They have many difficulties to surmount, and many perils to encounter. They speak of a stream in which many suffer shipwreck;—of a dog from which they, with difficulty, defend themselves:—of a place of suffering where they expiate their faults.

To be put to death as a captive is, therefore, an exclusion from the Indian Paradise: while, on the contrary, to have been a good hunter, brave in war, fortunate in enterprize, and victorious over many enemies, are the only titles to enter their abodes of bliss, the happiness of which depends on the situ-

ation and circumstances of their respective tribes or nations. Thus, eternal spring, a never-failing supply of game and fish, and an abundance of every thing which can delight the senses without the labour of procuring it, constitute the paradise of those, who often return weary and hungry from the chase, who are frequently exposed to the inclemencies of a wintry sky, and who look upon all labour as unmanly and degrading employment. On the other hand, the Arrowauks, or natives of Cuba, Hispaniola, Porto Rico, Jamaica, and Trinidad, place their enjoyments in every thing that is opposite to the violence of a tropical climate ; while their fierce enemies, the Charaibes, look forward to a paradiae, in which the brave will be attended by their wives and captives.

3. All who have been conversant with the worship of the American tribes, unite in the assertion that they offer *sacrifices and oblations* both to the Great Spirit and also to the subordinate or inferior divinities, to propitiate their protection, or to avert calamity, and also eutharistic sacrifices for success in war. In like manner, sacrifices were offered by all the inhabitants of the West Indies ; and, among these, the Charaibes were accustomed to immolate some of the captives who had been taken in battle. The Mexicans, it is also known, offered human sacrifices : but of this practice there are no traces among the *present* Indian tribes, unless the tormenting of their captives may be considered as a sacrifice to the god of war.

In some parts of Mexico, not yet brought immediately under the Spanish yoke, it is said, remains of the primitive forms and objects of worship are still preserved. The worship of the Sun, and of figures representing that glorious object, is still here and there to be met with. Picart mentions the Mercury and the Mars of the Mexican as in existence, when his great work was published. The annexed cuts may serve to convey some idea of these objects and forms of worship ; but, modern travellers have not furnished us with much information respecting them at this time.

The Indians consider the earth as their universal mother. They believe that they were created within its bosom, where for a long time they had their abode, before they came to live on its surface. They say that great, good, and all powerful Spirit, when he created them, undoubtedly meant at a proper time, to put them in the enjoyment of all the good things which he had prepared for them upon the earth, but he wisely ordained that their first stage of existence should be within it, as the infant is formed and takes its growth in

the womb of its natural mother. This fabulous account of the creation of man needs only to be ascribed to the ancient Egyptians or to the Brahmins of India, to be admired and extolled for the curious analogy which it observes between the general and individual creation.

The Indian Mythologists are not agreed as to the form under which they existed while in the bowels of the earth. Some assert that they lived there in the human shape, while others, with greater consistency, contend that their existence was in the form of certain terrestrial animals, such as the ground-hog, the rabbit, and the tortoise. This was their state of preparation, until they were permitted to come out and take their station on this island* as the lords of the rest of the creation.

Among the Delawares, those of the *Minsi*, or Wolf tribe, say that in the beginning, they dwelt in the earth under a lake, and were fortunately extricated from this unpleasant abode by the discovery which one of their men made of a hole, through which he ascended to the surface; on which, as he was walking, he found a deer, which he carried back with him into his subterraneous habitation; that there the deer was killed, and he and his companions found the meat so good, that they unanimously determined to leave their dark abode, and remove to a place where they could enjoy the light of heaven and have such excellent game in abundance.

The other two tribes, the *Unamis* or Tortoise, and the *Unalachtagos* or Turkey, have much similar notions, but reject the story of the lake, which seems peculiar to the *Minsi* tribe.

These notions must be very far extended among the Indians of North America generally, since we find that they prevail also among the Iroquois, a nation so opposed to the Delawares, and whose language is so different from theirs, that not two words, perhaps, similar or even analogous of signification may be found alike in both.

The following account of the traditions of that people con-

* The Indians call the American continent an island; believing it to be (as in fact, probably, it is) entirely surrounded with water.

* Mr. Pyrlæus lived long among the Iroquois and was well acquainted with their language. He was instructed in the Mohawk dialect by the celebrated interpreter Conrad Weiser. He has left behind him some manuscript grammatical works on that idiom, one of them is entitled: *Affixa nominum et verborum Linguae Macquai- cae*, and the other, *Adjectiva, nomina et pronomina Linguae Macquai- cae*. These MSS. are in the library of the Society of the United Brethren.

cerning their original existence, was taken down by the late Rev. C. Pyrlæus, in January 1743, from the mouth of a respectable Mohawk chief, named *Sganarady*, who resided on the Mohawk river.

“ *Traditio*—That they had dwelt in the earth where it was dark and where no sun did shine. That though they followed hunting, they ate mice, which they caught with their hands. That *Ganawagahha* (one of them) having accidentally found a hole to get out of the earth at, he went out, and that in walking about on the earth he found a deer, which he took back with him, and that both on account of the meat tasting so very good, and the favourable description he had given them of the country above and on the earth, their mother, concluded it best for them all to come out ; that accordingly they did so, and immediately set about planting corn, &c. That, however, the *Nocharauorsul*, that is, the *ground-hog* would not come out, but had remained in the ground as before.

A VIEW OF THE RELIGION AND CEREMONIES OF THE SOUTH SEA ISLANDS.

THE deities of Otaheite are nearly as numerous as the persons of the inhabitants. Every family has its *tee*, or guardian spirit, whom they set up, and worship at the morai : but they have a great god or gods of a superior order denominated *FWHANOW Po*, born of night.

The general name of deity, in all its ramifications, is *EATOOA*.

Three are held supreme ; standing in a height of celestial dignity that no others can approach unto : and what is more extraordinary, the names are personal appellations :

1. Tane, te Medooa, *the Father*.
2. Oromattow, Tooa tee te Myde, *God in the Son*.
3. Taroa, Mannoo te Hooa, *the Bird, the Spirit*.

To these, the *dii majores*, they only address their prayers in times of greatest distress, and seasons of peculiar exigency, supposing them too exalted to be troubled with matters of less moment than the illness of a chief, storms, devastations, war, or any great calamity. Indeed, fear and suffering

seem to be more motives to worship than gratitude. The house of these *fwahanow po* is at Oparre : where the chief *earie rahie* resides.

For general worship they have an inferior race, a kind of *dii penates*. Each family has its *tee* or guardian spirit, he is supposed to be one of their departed relatives, who, for his superior excellencies, has been exalted to an *eatoaa*. They suppose this spirit can inflict sickness or remove it, and preserve them from a malignant deity who also bears the name of *tee*, and is always employed in mischief.

They have a tradition, that once in their anger the great gods broke the whole world in pieces ; and that all the islands around them are but little parts of what was once *venooa noe*, the great land, of which their own island is the eminent part. A curious conversation held with Manne Manne, the high priest, and Taata Orero, the orator and oracle of the country for tradition, is as follows, interpreted by the Swede Andrew :

In the beginning, Tane took Taroa, and begat Aveye, fresh water ; Atye, or Te Myde, the sea ; also Awa, the water-spout ; Matai, the wind ; Arye, the sky ; and Po, the night ; then Mahanna, the sun, in the shape of a man called *Oeroa Tabooa* ; when he was born, all his brethren and sisters turned to earth ; only a daughter was left, by name Townoo ; she became the wife of Geroa Tabooa, by whom she conceived thirteen children, who are the thirteen months : 1. Pape-cree ; 2. Ownoonon ; 3. Paroromooa ; 4. Paroromoree ; 5. Mooreeha ; 6. Heaiha ; 7. Taoa ; 8. Hoorororera ; 9. Hoorecama ; 10. Teayre ; 11. Tetai ; 12. Waeho ; 13. Weaha.

Townoo now returned to earth, and Oeroa Tabooa embraced a rock called Poppoharra Harreha, which conceived a son named Tetooboo amata hatoo ; after which the rock returned to its original state, and the father of the months himself died, and went to dust. The son he left embraced the sand of the sea, which conceived a son of the name of Tee, and a daughter called Opeera ; then he also died, and returned to the earth. Tee took his sister Opeera to wife, who produced a daughter Oheera, Reese, Moonoa ; the mother died, and the father survived ; in her illness she entreated her husband to cure her, and she would do the same for him if he fell sick, and thus they might live for ever ; but the husband refused, and preferred her daughter, whom, on her decease, he took for his wife. The daughter bore him three sons and three daughters : the sons, Ora, Wanoo, Tytory ; the daughters, Hennatoomorrooroo, Henaroa, Noowya. The

father and mother dying, the brothers said, Let us take our sisters to wife, and become many. So men began to multiply upon the earth.

Respecting a future state, they suppose no person perishes or becomes extinct. They allow no punishment after death, but degrees of eminence and felicity, as men have been here most pleasing to the deity. They regard the spirits of their ancestors, male and female, as exalted into eatooas, their favour to be secured by prayers and offerings. When the spirit departs from the body, they have a notion it is swallowed by the eatooa bird, who frequents the burying-places and morais; and passes through him in order to be purified, and be united to the deity. And such are afterwards employed by him to attend other human beings, and to inflict punishment, or remove sickness, as shall be judged requisite.

They believe the stars were the children of the sun and moon, attributing every substance to procreative powers; and when the sun and moon are eclipsed, they suppose them in the act of copulation; and pretend to foretel, from their appearance at such times, the future events of war, sickness, or the like.

With regard to their worship, Captain Cook does the Otaheiteans but justice in saying, they reproach many who bear the name of Christian. You see no instances of an Otaheitean drawing near the Eatooa with carelessness and inattention; he is all devotion; he approaches the place of worship with reverential awe; uncovers when he treads on sacred ground; and prays with a fervour that would do honour to a better profession. He firmly credits the traditions of his ancestors. None dares dispute the existence of deity. They put great confidence in dreams, and suppose in sleep the soul leaves the body under the care of the guardian angel, and moves at large through the regions of spirits.

Priesthood and Sacrifices.—The priests at the Society Islands are a pretty numerous body; they are in every district, and have plenty of employment, being called in on all occasions, births or deaths, feast or sickness; and are the physicians as well as clergy of the country. They affect to possess extraordinary powers, to promote conception or abortion, to inflict diseases or remove them at their pleasure, and are greatly feared on that account. They are supposed to be able to pray the evil spirit into the food, by rubbing a human skull with a part of the provisions they eat; and sometimes to kill men outright.

Their sacrifices and oblations are various and liberal.—

They offer to their gods all the products of their island, hogs, dogs, fowls, fish, and vegetables ; and at every feast a portion is presented to the Eatooa before they presume to take their own repast. When a priest denounces the necessity of a human sacrifice, or, as on the inauguration of the king, custom requires such offerings, the manner of selecting them is by a council of the chief with the ratirras. The occasion is stated, and the victim pitched upon ; he is usually a marked character, who has been guilty of blasphemy, or some enormous crime, or a stranger who has fled to the district for shelter from some other part on account of his ill conduct. The decision of this council is kept a profound secret, and perhaps the only one which is so. They watch the opportunity of the night, when the culprit is asleep, and dispatch him, if possible with one blow of a stone on the nape of the neck, to prevent any disfigurement of the body ; a bone of him must not be broken, nor the corpse mangled or mutilated. If a man has been bit and disfigured by a woman, he becomes noa, unclean for ever, and can never be offered in sacrifice. The victim is placed in a basket of cocoa-nut leaves fastened to a long pole, and carried in a sacred canoe to the morai, when the eye is offered to the king with great form and ceremony.

Such were, and alas ! in some of these islands, such, in general still are, the gods and superstitions of this part of the world. Christianity, however, has of late years made rapid progress in the South Seas ; and at this time nearly the whole of Otaheite is converted to the worship of the true God, and to a knowledge of and belief in his Son Jesus Christ !

The ancient *Religion of the South American Indians*, in the neighbourhood of Peru, &c. is now nearly extinct ; but then the *Peruvians*, like the Mexicans, formerly had very splendid temples dedicated to the Sun, in which they offered various costly sacrifices, and presented oblations of wine, fruits, and other products of their country. But there was nothing cruel in the religious rites of the Peruvians, if we except the sacrifices of small animals ; and even they are now almost laid aside.

The *Religion of the Siberians*, and of some other remote parts of the world, is now greatly changed from what it formerly was ; and is for the most part mixed up with so much of the Catholic rites and notions, as not to merit a distinct notice.

APPENDIX
TO THE
SECOND PART,
COMPRISING A CONCISE VIEW OF THE
MOST IMPORTANT
BENEVOLENT INSTITUTIONS
IN OPERATION AT THE PRESENT DAY,
FOR THE GENERAL DIFFUSION OF KNOWLEDGE.

The following view of some of the most important moral institutions in operation at the present day, whose professed object is the promotion of the best interest of mankind, consists entirely of *statements of facts without comment*. Those who may not conceive all these institutions advisable will certainly not be unwilling to examine their operations.

BIBLE SOCIETIES.

British and Foreign Bible Society.

THIS magnificent Institution was formed at London, March 7, 1804.

Object.—To promote the circulation of the Scriptures in some of the principal living languages.

The sphere of its activity.—1st. The United Kingdom of Great-Britain and Ireland, and the European Continent, and afterwards in remote regions.

Each subscriber of one guinea annually shall be a member.

Twenty pounds subscribed at one time makes a member for life.

The amazing rapidity with which the influence of this society extended, from the first year of its institution; the greatness of its exertions, and the vast number of Bibles and Testaments it has distributed among different nations, and in different languages has given it a name and rank nearly unrivalled among the religious institutions of the age. All we can do here is to give the principal results of its operations.

The following are the foreign countries or parts, where the British and Foreign Bible Society have encouraged Bible Societies, either by pecuniary aid, or by example: Germany, Switzerland, Hungary, Wirtemberg, Prussia, Poland, Saxony, Hanover, Sweden, Denmark, Iceland, Finland, Russia, Livonia, and Holland.

In most of the countries or circles above named, several distinct Bible Societies have been formed. So that the whole number of parent Bible Societies in Europe amount to about ninety. In Asia the British and Foreign Bible Society have five auxiliary societies—in Africa, two—in America, one—viz. that of Nova Scotia, which has at least fifteen branch societies. In the West-Indies, two. This Institution has within the British dominions 729 Auxiliary and Branch Societies independently of Bible Associations.

The British and Foreign Bible Society has printed, or aided in the printing, or circulation, of the Scriptures, in part, or in whole, in one hundred and twenty seven different languages or dialects.

In the 18th Report of the Society (1822) it is stated, that the foreign societies, aided by the British and Foreign Bible Society, have increased their issues from 739,045 bibles to 880,955, and from 721,736 testaments to 861,377; these make a total of 1,742,332, and show an increase in the course of the year, of 141,910 bibles and 140,000 testaments. The total number issued on account of the Society, at home and abroad, has increased from 1,307,044 bibles to 1,433,823; and from 1,963,113 testaments to 2,130,151; making an increase during the year, of 126,779 bibles, and 167,033 testaments, and a total of 3,563,974 copies.

The total issue of books from the beginning of the society have amounted to no less than six million fifty six thousand three hundred and six copies of bibles and testaments.

The expenditure for the eighteenth year (1822) was 401,977 dollars. The total expenditure of the society during the eighteen years since it was framed is four million four hundred and thirty eight thousand seven hundred and thirty six dollars.

American Bible Society, formed in 1816.

Object.—To encourage a wider circulation of the Holy Scriptures, without note or comment. The only copies in the English language to be circulated by the society shall be the version now in common use. Also to extend its influence according to its abilities to other countries, whether Christian, Mahomedan, or Pagan.

In the Report for 1823, it is stated, that the society had printed, at their depository in New-York, during the year, 23,500 bibles, 21,500 testaments in English; 7,000 testaments in Spanish. The society had purchased 1100 German bibles, and had received from the British and Foreign Bible Society 500 Spanish bibles. Printed also for the society in Kentucky 2000 bibles. These numbers, added to 268,177 the number mentioned in the last report, make a total of 323,777 bibles and testaments, or parts of the latter, printed or obtained by the society for circulation, since its establishment.

The number of bibles and testaments issued by the society in 1823 was 54,805. The total number of bibles and testaments issued by the society since its establishment is, 248,623. Of the bibles issued from the depository during the seventh year, there were 444 German, 296 French, 335 Spanish, 3 Gaelic, and 1 Welch. Of the testaments 2,343 were Spanish and 712 French.

The receipts of the society for 1823 were 34,723 dolls. and 10 cts.

The auxiliary societies recognized by this institution are three hundred and sixty, of which, fifty-nine were received into union during the last year.

Connecticut Bible Society, formed in 1809.

Object.—To aid in distributing the Holy Scriptures, without note, or comment, to such as need Christian knowledge.

The last Report of this Society states, that during the year ending in May, 1823, the Society had distributed 2047 Bibles. The number distributed in the state was 577. The number sent out of the state chiefly to neighbouring states, were 1470. The expenditure for the year was 765 dollars.

British Naval and Military Bible Society, formed in 1780.

Object.—To distribute the Scriptures among the sailors of the navy, and soldiers of the army.

In the progress of this institution, a vast number of Bibles and Testaments have been distributed agreeably to the original design; and their good effects have been seen and acknowledged by many. Some of the captains in the navy state that corporal punishments have almost entirely ceased to be necessary on board their ships, since the introduction of the Bible, and that they have found by experience, that those men who read the Bible most, are the most courageous in battle.

From the last Report of this Society, the Committee state, that the calls for bibles during the year, by the soldiers and sailors had been greater than their funds could supply; but that they had distributed 10,142 bibles and testaments.

British Merchant Seamen's Auxiliary Bible Society, instituted in 1818.

Its object is to distribute the scriptures among the sailors of Merchant ships.

During the year ending at the last Report the society had distributed among the merchant sailors 1,356 bibles and testaments.

The total number of bibles and testaments distributed in three years was 12,061. In general it is said that the sailors show great anxiety to obtain bibles.

United Netherlands Bible Society.

The last Report of this Society exhibits a detail of facts which demonstrates the growing prosperity and usefulness of this national institution. Its funds have been augmented, not only by liberal donations, but also by considerable legacies; and its issue of bibles and testaments exceeds that of the preceding year by nearly 6000 copies. This society has 31 branch societies.

Prussian Bible Society, formed in 1814.

This society enjoys the patronage of the king. From the last report (1822) of the Central Society at Berlin, it appears, that since its first establishment, it had brought into circulation 58,241 bibles and testaments.

This society has 40 auxiliaries, which circulated during the year previous to the report 20,593 bibles and testaments.

Russian Bible Society, formed in 1813.

Upwards of 200 auxiliary societies are connected with this institution. This society has proceeded with a degree of energy in some proportion to the vast extent of territory which had a right to claim its exertions. The ultimate publication of the scriptures in more than thirty languages, is an object which at the present time occupies the exertions of its Committee. Already translations of the scriptures are advancing in many new dialects; but the most important translation is that of the New Testament into modern Russ, the language of the country. This work is completed, and published. Three editions amounting to 30,000 copies have been printed. Great effects are expected from the prompt and energetic measures pursued by this national institution. This society at the end of the seventh year had printed ninety-one editions of the bible or of parts of the scriptures, in twenty-six different languages, to the amount of 411,000 copies.—In the course of its seventh year it had issued 68,539 copies.

Finnish Bible Society, formed in 1812.

From the last report of this society it appears, that 3,000 bibles of the Finnish version had been printed during the year from standing types; and that two editions of the New Testament amounting to 11,200 copies had also been finished. A quarto edition of the Finnish bible was on the point of leaving the press; and plates for a stereotype edition of the New Testament had considerably advanced.

Swedish Bible Society, formed in 1814.

This society had issued according to the last returns 170,000 copies of the scriptures from its presses at Stockholm. This society has its auxiliaries in every part of the kingdom. One of these societies on a late survey of its district, found within its limits 13,900 families which were destitute of the scriptures. Of these 4385 were unable to pay the full price of a copy, and 4403 incapable of contributing any part of it.

Swiss Bible Societies.

The German Bible Society at Basle was instituted in 1804. From the presses of the society at that place there had issued during the year preceding the last report, 9987 French and German Bibles, 700 psalters of the Protestant version, and 3606 testaments.

The Bible Society at Bern in Switzerland, was instituted in 1814. Since it was formed it has issued 15,667 bibles and testaments. The poor it is said, have shown the most affecting emotions of gratitude for the gifts of the society.

The Bible Society of Lausanne and Neufchatel have lately printed an edition of 10,000 copies of the revised version of Ostervald's Bible.

Strasburg Bible Society.

This Society during the five years since it was formed has distribu-

ted 10,313 copies of the scriptures. Throughout the sphere of this society, it is said, there is a deep interest taken in its success.

Danish Bible Society, formed in 1814.

The last Report says that Denmark presents an almost unbroken chain of effective Auxiliary Societies, acting in their several districts under the sanction of His Majesty the King. The number of Auxiliaries are 36.

The Sleswig-Holstein Bible Society which labours in the German part of the Danish dominions, has issued during the six years since it was formed, 33,650 Bibles and Testaments.

French Bible Society.

The Protestant Bible Society in France was formed in 1819. In the third Report of the Parisian Bible Society, it is stated that its resources had increased through the generosity of the friends of the Gospel in France and abroad.

Twenty-eight new Bible Societies of more or less importance, had been formed in France when the last Report was made, and more than 11,000 copies of the Holy Scriptures had been issued from the Depository of the Society at Paris.

The Parisian Society is sedulous in its endeavours to promote the distribution of the Scriptures in all parts of France.

Frankfort (German) Bible Society, formed in 1816.

This Society is very active. It has circulated during the five years since its existence, 7,000 Bibles, and 14,000 Testaments. The circulation of Protestant Testaments among the Roman Catholics continues to increase.

Saxon Bible Society, formed in 1814.

Since the formation of this Society, they have circulated 20,000 German and 3000 Wendish bibles; and 6034 German and 1000 Wendish testaments. At the time of the Report in 1821, this society had in press an edition of the German bible of 1600 copies, also an edition of 5000 copies of the Wendish bible.

The collection in aid of the Society made in the churches, amounted, for the year, to 3212 dollars.

Hambro-Altona (German) Bible Society, formed in 1814.

The number of members of this Society by the last account, were 356. This society has printed, since its formation, 10,000 copies of Luther's version of the bible, and 4000 extra testaments. The sphere of their operations, includes a population of about 200,000 souls.

Norwegian Bible Society, formed in 1814.

This society is under the patronage of the King of Sweden. An edition of 6,000 copies of the New Testament has been printed by this society, and is distributing in every part of the kingdom. The disposal of this edition goes on so rapidly that another will soon be printed.

Hibernian Bible Society, formed in 1804.

The last report of this society states, that during the past year 26 new auxiliaries had been added to it, making the total number of Bible Institutions in connexion with it, 113.

The issues from the depository of the society during the year have been 8701 bibles, and 11,964 testaments, making a total of 20,665 copies. The amount of receipts for the year were 25,240 dollars.

Hanoverian Bible Society, formed in 1814.

This society reports that constant applications for bibles and testaments have been made to it, from every province in the kingdom. The whole amount of its issues since its formation, has been 15,027 copies of the Scriptures. This society has about 30 auxiliaries.

Wirtemberg Bible Society, formed in 1812.

This society is patronized by the King. From the report of 1821, it appears that the society had sent abroad during the year, 2162 bibles to various places, and that there remained in the depository, at the time of the report, 12,438 bibles and testaments.

MISSIONARY SOCIETIES.

Danish Missionary Society.

Formed in 1705 by Frederick 4th, King of Denmark.

This society sent a mission to Tranquebar in the East Indies, in 1706, where they have supported missionaries to the present time. The missionaries occupied several stations from time to time, in the country around the place of the first station. Great difficulties have been encountered by this mission, but gradual success has attended their exertions. The benefits of christian education have been felt and acknowledged by great numbers of the natives. Most of the catechists and schoolmasters are now natives. The whole number of converts since the commencement of the Tranquebar mission cannot perhaps be accurately known. Seventy years ago they were stated at 18,000. Dr. Carey reckoned them at 40,000, and Dr. Buchanan in 1805 supposed there could not have been less than 80,000 of all casts converted to the Christian faith. In 1818 the number of missionaries on this mission were five, and the number of native assistants four. In 1821 the number of children under education at Tranquebar were 1424.

This society have also supported a mission in Greenland from 1708 to 1812. The success of this mission, although slow, has been such as to civilize and convert to the Christian faith a considerable portion of the inhabitants of that dreary and savage country.

(American) United Foreign Missionary Society.

This society was instituted in 1817, under the patronage of the General Assembly of the Presbyterian Church and the General Synods of the Reformed Dutch and Associate Reformed Churches, with a proviso, that all others who may choose to join them may do so.

The object of the society is to spread the Gospel among the Indians of North America, and inhabitants of Mexico and South America, and in other portions of the heathen and anti-christian world.

From the sixth report of the society made in May, 1823, at the annual meeting in New-York, the following summary is extracted :

The society have instituted and now support five missions ; viz : The Union Mission commenced in 1820, situated on the bank of Grand River—missionaries 2. Great Osage Mission, 1821, situated on the north bank of the river Marias de Cein—missionaries 3, assistants 5. Tuscarora Mission, 1821, situated at Tuscarora Village—missionaries 1. Seneca mission, 1821, near Buffalo—missionaries 1, assistants 1. Cataraugus, 1822. near the shore of Lake Erie—assistants 1. The number of Labourers at these several stations are, 7 missionaries, 13 assistant missionaries, and 2 physicians. The number of schools are 5, and the number of scholars 57. The number of auxiliary societies recognized by this, are 165.

The income for 1823, was 12,409 dolls. and 93 cts. The expenditure 15,372 dolls. and 88 cts.

American Baptist Missionary Society.

Formed at Philadelphia in 1814, by delegates from eleven of the States.

Objects. To send the glad tidings of salvation to the heathen, and to nations destitute of pure Gospel light, and to educate pious young men called to the ministry.

The following summary of the Society's operations is extracted from their ninth report, April 1823.

The society have instituted the following Missions, viz. the Burman, the Creek Indian, the Cherokee (at Valley Town), the Arracan and the African Missions.

The Burman and Arracan Missions commenced in 1815—missionaries 2. The African in 1821—missionaries 2. At the other missionary stations the society employs 5 or 6 missionaries, and clothe and educate about 120 children.

At the last anniversary it was proposed to send an additional number of missionaries to Africa, and to establish a new mission to South America.

This society have established a College in the District of Columbia, called the Columbian College. The design of this College is to educate pious young men called to the work of the ministry. The number of professors and tutors are 10. The number of pupils in April 1823, were 59. The expense of the College edifice, including the ground, and out-buildings, is 70,000 dollars. The expenditure for the last three years, independent of the College, was 66,596 dolls. and 15 cts. The receipts for the last year were 22,000 dollars.

Church (of England) Missionary Society.

This society was formed in 1801. Object to propagate Christianity among heathen nations.

This society has sent out nine principal Missions, viz.—to West Africa, Mediterranean, Calcutta and North India, Madras and South India, Bombay and Western India, Ceylon, Australasia, West Indies and North West America.

Each of these Missions occupy such a number of distinct stations

in the vicinity of each other, as in connexion with the circumstances of the case, and the funds of the society is thought most expedient.

The number of auxiliary, or associate societies recognized by this is upwards of 100.

The number of children actually under instruction in reading, writing, &c. is about 10,000.

The income and expenditure in 1822 was about 130,000 dollars. The number of labourers employed by the society including missionaries, and school masters, catechists, &c. is 200.

West Africa Mission.

The sphere of the society's labours on the western coast, are chiefly at Sierra Leone and its vicinity.

The colony of Sierra Leone has made considerable advances in population and strength. Its cultivation and commerce are rapidly increasing. The town is regularly laid out, and contains near 13,000 inhabitants, who are generally orderly and industrious. The population are chiefly free negroes, or those who have been liberated from slave ships in the execution of the laws. The colony is divided into parishes, each of which has its missionary and schools, or an occasional missionary where the inhabitants are few.

The following statement will shew the number of Missionaries, Schoolmasters, Scholars, &c. under the auspices of the West Africa Mission, and the time when each station was established*.

Free Town, —, 1 na. as't. 2 tea. 426 sc.	Kissey, 1816,
1 mis. 1 tea. 400 con. 95 sc.	Wellington, 1821. Waterloo,
1820, 1 mis. 1 tea. 138 sc.	Hastings, 1820, 1 na. as't. Kent,
1819, 2 tea. 93 sc.	Charlotte, 1819, 2 tea. 250 con. 233 sc. Leopold,
1818, 2 tea. 100 con. 115 sc.	Bathurst, —, 1 na. as't. 142 sc.
Regents Town, 1816, 1 mis. 1 na. as't. 2 tea. 1000 con. 668 sc.	
Leicester, 1814. Gloucester, 1816, 1 mis. 1 tea. 448 sc.	Wilberforce, 1817, 1 mis. 90 sc. Plantains, —, 1 tea.

Mediterranean Mission.

The sphere of the society's labors on this mission, are chiefly confined to the Island of Malta. This island contains near 100,000 inhabitants. The religion is Roman Catholic, but in so low a state that many of the inhabitants, are little better than idolaters. Ignorance and superstition prevails to a great degree; few of the inhabitants can read or write.

The primary object of this mission is the revival of the christian churches bordering on the Mediterranean, with a view to the extension of christianity throughout the continents of Africa and Asia. With this view the society stationed at Malta, a representative, Mr. Wm. Jowett, for the acquisition of information relative to the state of religion and society with the best means of melioration. Mr. J. has accordingly published the result of his investigation. Dr. Naudi in the service of the society, has translated and published the Scriptures, and a great variety of Tracts in the Maltese language.

* In the following pages, mis. stands for Missionaries—na. as't. Native Assistants—tea. Teachers—con. Congregation—sc. Scholars—b. Baptized—mem. Members of the Church—the date of the year, the time when such Mission was established.

Calcutta and North India Mission.

The centre of the society's labours on this mission have been at Calcutta. At this place they have established schools, a mission house, printing press, &c. The scriptures have been translated into the language of the country and circulated at the expense of the society.

The stations occupied by this mission are as follows.

Calcutta, 1816, 1 mis. 2 tea. Buxar, 1819, 1 na. as't. 40 sc.
Benares, 1817, 1 mis. 8 na. as't. 4 tea. Burdwan, 1815, 2 mis. 1
tea. 1050 sc. Chanar, (1 church) 1814, 1 mis. 1 na. as't. 1. tea.
100 con. 98 sc. Lucknow, 1817, 1 tea. 25 sc. Bareilly, 1818,
1 na. as't. Meerut, 1813, 1 na. as't. Kowabee, —, 2 na. as't.
Agra, 1813, 1 mis. 2 tea. 88 sc.

Bombay and Western India Mission.

Bombay is the third of the British Presidences in India, 1300 miles from Calcutta—inhabitants 200,000. The native population in this region are in an awful state of ignorance and debasement. Superstition, idolatry and cruelty, are the common characteristics.

Bombay, 1820, 1 mis. Cannanore, 1818, 1 na. as't. 2 tea.
Tillicherry, 1817, 2 tea. Cotym, 1817, 3 mis. 22 na. as't. 551 sc.
Cochin, 1817, 96 sc. Allepie, 1817, 1 mis. 1 na. as't. 107 sc.
Palamcottah, —, 2 mis. 497. sc.

Madras and South India Mission.

Madras is the second of the British Presidencies in India on the east coast of the Peninsula—inhabitants 300,000. Religion, gross idolatry. At this place a church has been erected. Schools have been established; a Bible Society formed, and tracts printed and circulated, &c.

Madras, (1 church) 1815, 2 mis. 1 na. as't. 14 tea. 297 sc. Tranquebar, 1816, 24 na. as't. 19 tea. 1627 sc. Tinnevelly, —, 471 sc.

Ceylon Mission.

In the means which are now employed for evangelizing this immense Island, schools occupy a place more than usually prominent.

The missionary stations are within 100 miles of Colombo, the capital of the Island.

Kandy, 1818, 2 mis. 12 sc. Baddagamme (1 church) 1819, 2 mis. 160 sc. Nellore, 1818, 2 mis. 409 sc.

Australasia, or New South Wales Mission.

This missionary establishment is fixed at two stations in New Zealand. The urgent cares of the settlers have prevented that attention to schools which is the main hope of the mission.

Rangheehoo, 1815, and Kiddeekiddee, 1819, 2 mis. 6 tea.

West India Mission.

This mission has just commenced.

Barbadoes, 1821, 1 tea. 160 sc. Antigua, 1821, 4 tea. 1500 sc.

North-West American Mission.

This mission has only one station, first occupied in 1821. It is within the British territories in the region of Hudson's Bay. Nothing is known of the success of this mission.

English Baptist Missionary Society, formed in 1792.

Object to convert the heathen to christianity. At the time of the

formation, the conductors knew of no part of the heathen world more accessible, or eligible than another; but a concurrence of circumstances shortly after directed their attention to the East Indies, and in the autumn of 1793 the first Missionaries landed in India. The Mission was established at Serampore, a Danish settlement near Calcutta.

At this place the society have founded a College for the education of Native students. Besides the languages, they learn Astronomy, Medicine, Law, and Theology. A limited number of European youth are also admitted. A College Library has been founded, and is fast increasing. The number of Students at the College in 1822 was 45. The society at Serampore have translated the Scriptures, or parts of them, into about forty eastern languages or dialects. The expenditures in 1822, was 55,377 dollars. The Missions established by this society are those of India, West India, Ceylon, and Indian Archipelago.

The Native School Institution in India has under its care about ten thousand scholars. The receipts of this society for the last year were 58,666 dollars.

India Mission.

The centre of the society's labours on the India Mission is at Serampore, about 15 miles from Calcutta. The following statement will show the success of their exertions at the several stations in this region.

Serampore, 1799, 3 mis. 3 tea.	Calcutta, 1801, (printing press)
6 mis. 2 tea.	Dacca, 1816, 1 mis. 1 na. as't.
1 mis. 1 na. as't.	Sahebgunj, 1807,
Chittagong, 1812, 1 tea. 100 con. 74 sc.	
Dumdum, —, 1 na. as't.	Cutwa, 1804, 1 mis. 4 na. as't.
Moorshedabad, 1816, 1 mis. 4 na. as't. 160 con. 220 sc.	Malada, 1818,
1 na. as't.	Dinagepore, 1804, 1 mis. 100 con.
1816, 1 mis. 2 na. as't. 60 sc.	Monghyr,
Guyah, 1802, 1 na. as't.	Dijah,
1809, 2 mis. 307 sc.	Benares, 1816, 1 na. as't. 1 tea.
Allahabad, 1814, 1 mis. 1 na. as't.	Cawnpore, 1817, 1 na. as't.
Agimeer, 1819, 1 na. as't. 30 sc.	Delhi, 1817, 1 na. as't.

Ceylon Mission.

The prospects of this mission have been discouraging. The poverty of many parents renders the work of their children necessary: the indifference of others to education, and the superstition of all, has rendered the exertions of the missionaries slow of success. They however have reason to expect that perseverance will gradually overcome all difficulties. Two missionaries resided at Colombo in 1812, the capital of the island, a city of 50,000 inhabitants.

Indian Archipelago Mission.

One of the missionary stations is on the island of Sumatra, which contains 3,000,000 people. The others are on the island of Java. At Bencoolen, Sumatra, a mission press is established. Eight or ten schools have also been set up in and about that place.

Bencoolen, 1819, 2 mis.	Batavia, 1813, 1 mis.	Samarang,
1816, 1 mis.		

West-India Mission.

The missionary stations are on the island of Jamaica. At one of the stations 200 persons had been baptized, and a chapel had been built capable of holding 2000 persons. The missionaries labour cheerfully among the coloured people.

Kingston, 1814, 1 mis.	Spanish Town, 1814, (church) 1 mis. 400 sc.
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(English) Wesleyan Missionary Society.

This society was founded chiefly by the exertions of Mr. Wesley in 1786. The exertions of this society were first directed to the West-Indies, where the Gospel was preached with great effect. The success of this mission so encouraged the expectations of the society and the friends of christianity, among the Methodists, that great exertions were made to extend the knowledge of the Gospel to other parts, and new missions were undertaken into various parts of the world.

In the report for 1821, it is stated, that the society had missionaries in Ireland, in France, at Gibraltar, in British North America, and in New South Wales, as laborers among civilized people.

The missions for the conversion of the heathen, supported by the society are, to West-Africa, South-Africa, India and Ceylon, Australasia, and West-Indies.

The whole number of missionaries employed by the society are 148: of which, there are in Ireland 11, in France and Gibraltar 5, in West and South Africa 13, in Ceylon and Continental India 23, in New South Wales, Van Dieman's Land and New Zealand 3, in the West-Indies 47, and in British North America 41.

The number of members in foreign societies on missionary stations, are as follows: In Gibraltar and France 104, Western Africa 470, Southern Africa 207, Ceylon and Madras 387, New South Wales 90, West-Indies 23,857, British North America 3583.

The expenditure of the society in 1821 was 137,444 dollars. The receipts for the last year were 119,481 dollars. The exertions of this society have been attended with uncommon success. At Ceylon alone, they have 86 schools, and nearly 5000 scholars; of whom about 500 are females. The success of the West India mission has also been great. During the year previous to the last report, nearly 2000 had been added to the Wesleyan connection, at that mission.

The following statement will give a more particular view of the stations and success of this society:

Western Africa Mission.

This mission being just occupied, no returns are received.

Mandanaree, 1821, 2 mis.

South Africa Mission.

The principal missionary station is at Cape Town, the capital of the Colony—inhabitants in 1818, 18,173. At this place the society have a chapel and schools.

Cape Town, 1821, 1 mis. Salem. 1820, 1 mis. Gammap, 1821, 1 mis. 1 na. as't. Lele Fontein, 1817, 1 mis. Rede Fontein, 1817, 1 mis.

India Mission.

This mission is of comparatively recent date, and little is known of the number of scholars under instruction, or of the particular success of the missionaries. The society have a chapel at Madras, and have established schools there, and at the other stations.

Bombay, 1816, 2 mis. Madras, 1817, 2 mis. Negapatam, 1821, 1 mis. Bangalore, 1821, 1 mis.

Ceylon Mission.

The success of this mission has been greater than could have been expected, considering the difficulties under which the mission-

aries laboured when they first landed in this country of ignorance and barbarity.

The members of the church exceed 300. There are 8 stations, 84 schools, 4878 scholars, and 160 teachers. Some of the missionaries have assisted in the translation of the Scriptures, and a dictionary in the language of the country, and in English, has been published. At Colombo, the capital of the island, the society have a printing press and mission church. They have a church also at Caltura, and a chapel at Jaffna.

Colombo, 1814, 3 mis. 28 tea. 915 sc. Negombo, 1814, 2 mis. 14 tea. Caltura, 1818, 1 mis. 28 tea. Galle, 1819, 2 mis. 20 tea. Matura, 1819, 1 mis. 1 na. as't. 21 tea. Batticaloe, —, 1 mis. Trincomalee, —, 1 mis. 4 tea. Jaffna, —, 3 mis. 15 tea.

Australasia Mission.

The Wesleyan mission in this region was first undertaken for the European Settlers at New South Wales. Afterwards another station was taken on the Island of New Zealand, for the benefit of the natives. Little is known of the particulars of this mission.

Parmratta, —, 1 mis. Kiddeekiddee, —, 1 mis.

West India Mission.

This mission was projected for the benefit of the coloured population of these Islands, and has been attended with constant success. In the last report, the committee state, that the progress of the mission continues among the negro slaves of the West India colonies, with scarcely an exception. In the last year there had been added to the Wesleyan connection near 2000 persons, almost exclusively people of colour, making the total number in the colonies 23,090,

The negroes under the Society's instruction at the last return were 22,936. The children in the schools were 4227.

The number of missionaries employed on this mission are 47.

The society have places of public worship erected at their own expense, at many, or most of the stations. On the Island of St. Vincents they have six chapels, at Antigua five, and at St. Christophers eight.

Trinidad, 1788, 1 mis. 109 mem. 100 sc. Tobago, —, 2 mis. 44 mem. Grenada, 1788, 3 mis. 295 mem. 330 sc. St. Vincent, 1817, 4 mis. 3068 mem. 300 sc. Barbadoes, —, 1 mis. 47 mem. 400 sc. Dominica, 1788, 2 mis. 415 mem. 193 sc. Montserat, 1 mis. 20 mem. 160 sc. Antigua, 1786, 4 mis. 3912 mem. 1060 con. Nevis, 1788, 2 mis. 1010 mem. 135 sc. St. Christopher, 1744, 3 mis. 2368 mem. 170 sc. St. Eustis, —, 1 mis. 323 mem. 200 sc. St. Bartholomew, 1788, 1 mis. 324 mem. 200 sc. St. Martin, —, 1 mis. 100 mem 50 sc. Anguilla, —, 1 mis. 320 mem. Tortola, 1789, 3 mis. 1993 mem. 500 sc. Jamaica, 1789, 8 mis. 7060 mem. Bahamas, 1788, 5 mis. 1166 mem. 573 sc. Bermuda, 1788, 1 mis. 97 mem. 50 sc.

Moravian or United Brethren Missionary Society.

This society was formed in 1732, at a time when the number of this order consisted of a congregation of about 600 poor persecuted, and despised exiles; yet as weak as they were they put in operation a system of measures for the conversion of the heathen, more efficient than almost the whole church, or world besides. In 1733, the Uni-

ted Brethren sent a mission to Greenland, the most inhospitable inhabited climate in the world. Here they suffered all the hardships which poverty and the rigors of the climate could inflict. Yet their mission has been continued to this day, and has been the means of civilizing and converting to christianity a great number of the inhabitants. At the present time the United Brethren support missions in Greenland, South America, West Indies, Labrador, North America, (among the Indians,) South Africa, and among the Calmucs.

In 1820 the expenditures of the society were in all 41,915 dollars. The receipts for the last year amount to 32,000 dollars. The society now employ including the females of the missions, about 170 labourers, and number in their congregations 32,000 converts.

South African Mission.

The stations of this mission are among the Hottentots, the most ignorant and degraded of human beings. According to the last reports the missionary labours were as successful as could have been expected.

Groenekloof, 1808, 2 mis. 26 b. Enon, 1818, 2 mis. 28 b. 58 sc.

Calmuc Mission.

The station occupied by this mission is on the Wolga near the borders of Asiatic Russia. The religion of the Calmucs is that of the Grand Lama. The progress of this mission appears to have been slow. The missionaries however continue to labour, and of late have received encouragement. Some of the natives have been baptized, and many have expressed a desire to obtain instruction. Some parts of the scriptures have been translated into Calmuc, for the use of the natives. The station is at Sarpeta, which was first occupied in 1765, besides which the missionaries labour among the Torgutsk Horde of Calmucs. The missionaries are three.

South American Mission.

This mission was first undertaken in 1735, but entirely failed. In 1774 it was renewed and has been occupied ever since. The station is near the mouth of the Surinam River, in the province of Guiana. Here the missionaries suffered every evil, but death, from the Indians, poverty and famine, and wild beasts; being frequently without shelter and without defence, they were attacked by the natives on the one hand and the beasts of prey on the other. Yet the mission has progressed, and many souls are now rejoicing in the light of revelation, which under providence this mission has been the means of carrying to this barbarous people. The latest accounts are in 1820.

Paramaribo, 1735, 5 mis. 969 b. 1154 con.

West India Mission.

Undertaken in 1732. This is the most successful mission the United Brethren have undertaken, though in respect to details there is less recent information than could be wished. On many of the Islands where stations are occupied, the society have erected churches, or chapels. Sunday schools have been set up for the instruction of the coloured children, and at some of the stations, large and well regulated congregations chiefly of slaves attend divine worship.

Barbadoes, 1765, 1 mis. 75 b. Antigua, 1765, 8 mis. 8,319 b. 8031 con. St. Christophers, 1774, 3 mis. 3,683 b. 2,000 con.

Jamaica, 1754, 3 mis. 590 b. 305 con. St. Croix, 1812, 6 mis.
8443 b. St. Thomas, 1812, 5 mis. 1461 b. St. Jan, —, 4 mis.
2385 b.

Note.—In the above statement the number of missionaries are from the report of 1820. The other numbers are taken from accounts no later than 1817, some in 1809.

North American Mission.

At Spring Place, 35 miles from Brainerd, is the only station of this mission. It was first occupied by two of the brethren, in 1801, and afterwards relinquished, but was resumed again in 1805. Five youth of the Cherokee Nation educated at this station, have been sent to the Foreign Mission School of the American Board. The station is now occupied by a single missionary and his wife.

Labrador Mission.

Undertaken in 1752, but failed, and was resumed in 1771, when a settlement was effected in the Esquimaux Country, and has been occupied by the missionaries ever since. For many years the progress of this mission was slow, and the undertaking discouraging. Lately however the accounts are favourable, and the labourers are encouraged to increased exertions.

Nain, 1771, 6 mis. 112 b. 130 con. Okkah, 1776, 6 mis. 146 b.
179 con. Hopedale, 1782, 5 mis. 104 b. 136 con.

Greenland Mission.

Undertaken in 1733. The history of this mission presents one of the most extraordinary accounts of suffering and perseverance in the cause of the gospel, perhaps on record. Success, however, finally crowned their efforts, and at the present time prosperity and success follow the labors of the missionaries. Churches have been built, schools established, and the inhabitants civilized and christianized. The population of the whole of Greenland does not exceed 7000, and according to the best calculations the missionaries since their settlement in that country have baptized 5,000. The number of missionaries at the three stations is eleven.

New Herrnhut, 1733. Lichteafels, 1758. Lichtenau, 1774.
Total of 1278 con. at the three stations.

Edinburg Missionary Society.

Formed in 1796. The first operations of this society commenced in connection with the London and Glasgow societies, but this connection being dissolved, the first mission sent out by the society was to the Sussoo country in Africa. This mission was finally relinquished, the missionaries finding the climate such as to destroy the health, or lives of Europeans; though since that time another mission has been sent into that country.

In 1802, the society sent a mission to Tartary. This mission now occupies three stations, viz. one at Karass, one at Astrachan, and one at Orenburg, all in Asiatic Russia. At Orenburg the society has a printing press, where in 1820, above 3000 books and tracts in the Tartar language were printed. The number of missionaries on this mission in 1821, were 14. By the last report it appears that the mission is in a prosperous state.

The expenditure in 1821, was 28,058 dollars.

German, Evangelical, or Basle Missionary Society.

In 1815 a Missionary Seminary was instituted at Basle, for the preparation of missionaries, for the service of different societies. This institution has given birth to the German, or what is now called the Evangelical Missionary Society. This society receives contributions from Germany, Switzerland and France, and has sent out missionaries to various parts of Continental Asia.

The course of study at this seminary continues four years, and is such as to fit the student in every respect for evangelical and missionary labours. Besides Theology, they study the Latin, Greek, Hebrew, English, and Arabic languages, and are instructed in geography, universal history, physic, drawing, and sacred music.

American Board of Commissioners for Foreign Missions.

Formed in 1810--incorporated in 1812.

Object—To propagate the Gospel in heathen lands, by supporting missionaries and diffusing a knowledge of the Holy Scriptures.

From the 13th report of the Board, compiled from documents laid before them, in May, 1822, the following summary has been extracted. The society have established the following Missions, viz. the Bombay, Ceylon, Palestine, and Sandwich Island Missions. Also among the Cherokees, among the Choctaws, and among the Cherokees of the Arkansas. At Bombay, the number of missionaries are 3; schools in a flourishing state. Ceylon, missionaries 7, native preachers 2, schools 23, children 1149, besides 87 educating in the families of the missionaries. Cherokee, missionaries 5, scholars 147, whole number of Cherokee children who have entered the school at Brainerd 218. Choctaw, missionaries 4, teachers 4, scholars 104. Among the Cherokees, on the Arkansas, at Dwight, missionaries 2, teachers 2, scholars 50. Sandwich Island, missionaries 6, teachers 2, native teachers 2. The wives of the missionaries also teach native children at their houses. Prospects of the mission by the last accounts, highly gratifying. Palestine, missionaries 3; these missionaries act as evangelists, and, says the report, much evangelical truth has been communicated to numerous individuals dispersed in different regions, by means of conversation, tracts, and especially by copies of the bible.

Foreign Mission School.—This school, established at Cornwall, Conn. and supported by the American Board, contains 35 pupils, 31 of which are youth of heathen parentage. The total income for the year, chiefly by donations, was 61,237 dolls. 87 cts.—the expenditure, 60,473 dolls. 80 cts.

Methodist Episcopal Missionary Society.

Formed in 1819. Object—To assist the several annual conferences, to extend their missionary labours throughout the United States, and elsewhere. This society employs 13 missionaries—some of them are stationary for a set time, at particular places; others are appointed to travel, and others are fixed as teachers, performing missionary duties at the same time. Fifty two auxiliary societies are attached to this institution. This society in May, 1823, supported missionaries in Alabama, Missouri, Arkansas territory, among the Cherokees, among the Wyandott Indians, among the Creek Indians, Upper Canada, and on Grand River. The income for the last year, including the balance on hand at the previous anniversary, was 8,851 dolls. 29 cts.—the expenditure 3,740 dolls. 22 cts.

United Domestic Missionary Society.

Formed at the City of New-York in 1822.

Objects—To supply vacant churches in the United States, with temporary preachers, and to aid congregations in the settlement and support of permanent ministers.

The society have employed during the last year, near 40 clergymen, to labour in almost all parts of the Union where destitute churches were known to exist. A great proportion of them were employed for a year; some for only a few months. The income for the year, 3,962 dolls. 51 cts.—the expenditure 3,004 dolls. 11 cts.

English Society for the propagation of the Gospel.

This society was formed in the year 1647, but did little on account of the civil war until about 1701, when it was incorporated, and received other marks of royal favour from King William III. Since that period this society has been in constant operation.

The primary object being to promote christianity among the British colonies, its exertions before the Revolution were principally directed to North America. At that time about 100 missionaries were employed by the society in the United States. At the present time the influence of this society is not only felt in the British colonies in this country, but also in India, Africa, and the West Indies.

In 1820 the society founded a college at Calcutta, in India, called the Mission College. This college is designed, not only for the reception of missionaries, sent by the society from England, but also for the instruction of such of the natives as are willing to avail themselves of its advantages.

The society have also a college at Nova Scotia, one at Barbadoes, and one at Windsor, in England.

Academies or schools have been established in a great number of places, viz. at Madras, at Calcutta, on the Gold Coast, and at Cape Town in Africa, at New South Wales, and at Barbadoes. At all the above named places the society support missionaries, and schoolmasters.

In British America, according to the report for 1821, the society maintained the following number of missionaries and schools: at Newfoundland, 4 missionaries, and 12 school-masters. Nova Scotia, 25 missionaries, 2 catechists, 31 schoolmasters and 6 schoolmistresses. New Brunswick, 16 missionaries, 19 schoolmasters, and 2 schoolmistresses. Cape Breton, 1 missionary, 2 schoolmasters, 1 schoolmistress. Prince Edwards Island, 2 missionaries, 1 schoolmaster. Upper Canada, 19 missionaries, 1 catechist, 1 schoolmaster. Lower Canada, 20 missionaries, 1 native schoolmaster at Quebec.

The expenditures of the society for 1821 were as follows: salaries and gratuities to missionaries, 74,617 dolls.; salaries to schoolmasters, 7,110 dolls.; pensions, 5,937 dolls.; exhibitions to scholars at the college and academy in Nova Scotia, 2,711 dolls.; books sent abroad, 2,780 dolls. salaries, printing, and incidentals, 4,564 dolls.; total 97,719 dollars.;

Connecticut Missionary Society.

Formed in 1798. *Object.*—To send missionaries to the new settlements in the United States.

During the year 1822, this society sent missionaries to, or employed them to preach in, eight of the States. Most of them laboured from 4 to 6 months—some only 2 or 3 months. The places and number

of missionaries are as follow :—New York and Pennsylvania, 3 ; New Connecticut 16 ; Ohio 5 ; Indiana 1 ; Illinois 2 ; Missouri 3. In general the missionaries are employed by the week. The total number of weeks which all the missionaries employed during the year spent in the service of the society, was 800. This number of weeks is equal to 15 and a half years. The whole number of sermons preached was from 3 to 4 thousand during the year.

The expenditures of the society for the year, was 6703 dolls. 79 cts.

The Jews Society.

This society was formed at London in 1809. It has for its object the propagation of christianity among the Jews.

By one of the rules of the society, they limit themselves to the simple object of convincing their Jewish brethren, that Jesus is the Messiah, the Saviour of the world ; leaving them when thus instructed, to search the Scriptures and judge for themselves, respecting all inferior points.

The means adopted by the society to effect their object, has been, 1st. To translate the Scriptures into Hebrew, or such portions of them as are not contained in the Jewish bible, and particularly those portions relating to the divinity of our Saviour's mission, and to publish arguments in refutation of the Jewish doctrines. 2d. To establish schools for the christian education of Jewish youth, both at home and abroad.

In 1815 there had been educated, or were then under instruction in the schools of the institution at London, 83 boys and 59 girls—all born and educated in Jewish families.

A seminary has been established in London for the education of missionaries to the Jews. In 1822, this seminary had received seven young converted Jews, who were preparing to carry the light of christianity among their brethren.

At the last report the society had distributed about 250,000 tracts in the Hebrew, German-Hebrew, German, and English languages ; 3780 of the New-Testament, have been circulated in the German-Hebrew, and 3180 copies in Biblical Hebrew languages.

The reports from foreign countries, where the society have sent missionaries, agents, or books, are greatly encouraging to the hopes of the members. In many places, large numbers of Jews are anxious to obtain books on christianity. At Amsterdam, in the course of a few days 400 Jews, men, women, and children, called at the agents to obtain books.

At the present time, the operations of the society, are going on, in several parts of Poland, in Prussia, in several parts of Germany, at Dresden, at Frankfort, Holstein, in Denmark, in the south of Europe, and in Africa.

The society propose to disseminate the scriptures among the Jews, who inhabit almost all parts of Asia. A school has been already opened in Cochin, where there is now about seventy Jewish children in a course of christian education.

The amount of expenditures for the year 1822 for printing, education, salaries, &c. was about 44,500 dollars.

It is estimated that there are 500 Missionaries in heathen countries at more than 200 different stations. Domestic missionary societies have been established in Massachusetts, New-Hampshire, Maine, New-York, and in Charleston, S. C. all which are now in operation.

EDUCATION SOCIETIES.

English Christian Knowledge Society.

Formed in 1698. The objects of this society are, 1st. The superintendence and support of charity scholars in and about London. 2d. The dispersion of bibles, prayer books, and other religious publications. 3d. The establishment and support of missions and schools in different parts of the East Indies.

It will be observed that this society has been in existence more than a century. From small beginnings, it has, by the unwearied exertions and patronage of many of the most distinguished, and wealthy men in England, extended its usefulness to almost every part of the globe. Some idea may be formed of the extent of its doings, and the pains its members have exerted to distribute knowledge in the world, when it is known, that about the year 1813, an abstract of the annual reports and correspondence of this society from 1709 to the present time, (1813) was published, and that it composed an octavo of more than 700 pages. Our plan however, confines us only to a statement of the success and results of these exertions.

In the report of the society for 1821, the following is an abstract of the home proceedings. The members of the society were then 14,530. The committees at home and abroad amounted to 225. The total number of children who appeared by the returns to receive assistance in their education from the society, was 181,946, of whom 16,320 were in London. This number, says the report, falls short of the whole number of children to whom the aid of the society is extended, the returns not being fully received.

The number of books stated by the secretary to have been distributed by the society that year, were as follow: Bibles, 32,199; New-Testaments and Psalters, 45,632; Common Prayer books, 35,601; other bound books, 75,550. These were distributed gratuitously, on the terms of the society. The committee had also distributed during the year, 827,044 small tracts; and other books and papers to the number of 176,315—making the total number of books distributed in that year, one million two hundred and forty two thousand and ninety one.

Of the society's Family Bible four impressions have been printed, and about 20,000 copies sold.

The society has a special committee, appointed for the purpose of counteracting blasphemous and infidel publications. This committee during the year, issued nine hundred thousand books and tracts calculated to counteract the influence of these works of darkness.

The receipts of the society from April 1820 to April 1821, amounted to 245,533 dollars, and the payments to 235,150 dollars.

The Christian Knowledge Society have Diocesan committees, either sent out, or appointed to watch over, and facilitate its objects in various parts of the world. These committees make annual reports to the society, on the progress of education, the number of children under care, the number of books distributed, the prospects of the society, &c.

The committee at Bombay in India, report in 1821, That they have distributed during the year, 170 bibles, 360 testaments and Psalters, 1391 prayer books, and 5536 other books and tracts. Also 22 copies of the Family Bible, and 22 copies of the Arabic Bible. The committee at this place had been appointed only three years.

when this report was made. Considerable progress had also been made in the translation and printing of books for the use of schools, and for general distribution among the natives.

At Calcutta the exertions of the district committees had been greatly increased. The number of books received from the society at that place during the year, was 10,822; of which 5,885 had been sold or gratuitously distributed. Lending libraries have been established there, and it is stated have given much satisfaction to those who take an interest in the moral and religious improvement of the country.

The Bengal committee state, that the schools at that place are in a highly encouraging condition. The children make greater proficiency than formerly, and the value of education is more duly estimated.

The committee at Madras have made this year a highly interesting report, from which it appears that the society possess there considerable property, left it by a Missionary who died in its service at that place. The property consists of money, the church, the mission house, and houses occupied by the school teachers; printing press, and materials for printing and binding books.

The number of scholars at this station are considerable and increasing, and the prospects of the society encouraging.

English National Education Society.

Founded in 1811. The objects of this society are to educate in the common and useful branches of learning, such poor children of both sexes, as are denied this blessing from other sources; and thus to make them capable of obtaining honest livings, and of being useful members of society.

At the eleventh examination of the central school at Ely Place, London, the society found that the average attendance during the year at that school had been 493 boys, and 232 girls—making 725, and that the attendance had improved in regularity.

The committee found that during the year, (1822) 82 new schools had been formed on the national plan, and had been received into union. The society having had, already under its protection 1708 schools, this makes the number 1890.

The total number under education in schools united to the society, besides those who are training in, those formed on its principles though not received into union, amount to about 250,000.

In the schools at Bombay, there were when last reported, 1023; and in those of New Brunswick about 1800 scholars.—The annual income of this society exceeds 10,000. dollars.

(English) African Institution, established 1807.

Object.—Not only to promote the civilization of much injured Africa, but also to watch most carefully over the conduct of those who might attempt to evade the laws for the abolition of slavery.

The means which the society have used to accomplish their objects are to enforce the laws passed by Parliament for the Abolition of Slavery, and to educate the native Africans in their own country. Through this society remonstrances have been made to all such nations, as still tolerate this dreadful traffic; and though much has been accomplished by the unwearied exertions of the institution, more remains to be done before this trade so disgraceful to our species, shall be universally abolished. Spain, Portugal and France, still authorize or permit, their subjects to deal in human blood, and

though France and Spain have enacted laws of abolition, still the traffic is carried on by the subjects of both nations, to a vast extent. Portugal legalizes this trade. This society then has still much to do, and in addition to remonstrances and enforcement of the laws, the education and civilization of the native Africans, as the only means of preventing their selling each other to Europeans, is the only sure method of accomplishing the great object.

As an example of what may be done to meliorate the condition of this oppressed race of men, the present state of Sierra Leone, a colony of natives on the western coast of Africa, may be taken.

The establishment of a colony of natives at this place, was undertaken in 1806. At that time the few inhabitants who resided there were of course in the lowest state of African ignorance and barbarity. The population of the colony is now 13,000, a considerable proportion of which, have been liberated from slavery, being taken from on board slave-ships, in execution of the abolition laws. The colony is divided into 14 parishes. Many of these parishes consist of handsome villages, regularly laid out into streets, and containing good or comfortable dwellings. Upwards of 2000 adults and children are under the instruction at the schools. Many of them read and write well, and some have considerable knowledge of arithmetic and grammar. The people regularly attend public worship. Many of them are communicants, and are exemplary in their conduct. Some of the natives are school teachers. Agriculture and some of the arts have been introduced, and are cultivated, and in general, regularity and decorum prevail throughout the colony.

The expenditures of the society for the year 1821 were about 5000 dollars.

American Colonization Society.

This society was formed at Washington in 1817. The second article of the constitution will show the objects of this society.

“ART. II. The object to which its attention is to be exclusively directed is to promote and execute a plan for colonizing, (with their consent,) the Free People of Colour residing in our country in Africa, or such other place as Congress shall deem most expedient; and the society shall act to effect this object, in co-operation with the General Government, and such of the States, as may adopt regulations upon the subject.”

In accordance to the plan of the society to send a colony of coloured people to Africa, measures were taken to obtain liberty of the natives, and a grant of land for this purpose; both were accordingly obtained without difficulty. The location first fixed upon was Sherbro Island, situated in Western Africa, and in extent about 22 miles by 12.

A place for the colony being thus prepared, and the American Government co-operating with the Society, in 1819 the United States sloop-of-war Cyane, accompanied by another vessel chartered by the society, to carry out colonists, sailed for the African coast. The Cyane was commissioned to guard the coast for one year, for the purpose of seizing all such American vessels, as attempted to bring away slaves. The chartered vessel carried out about 80 coloured people as colonists, and a settlement was established under favorable circumstances. The spot was, however, found to be unhealthy, and the society received the melancholy tidings that most

of the whites had died within a few months after their arrival at Sherbro.

This settlement was therefore abandoned and another tract of land in the country of Grand Bassa was obtained of the natives as a place of settlement.

This lies a considerable distance from the former place. This tract of country is from 30 to 40 miles square; for which the head-men of the country agreed to receive an annual tribute, amounting to about 300 dollars. Circumstances, however, changed the opinions of the agents in respect to settling at this place, it being found that Cape Mesurado, if the land could be obtained, presented superior advantages, as a location for the colony, to any other portion of the coast. On application to the head-men, the agents concluded a purchase of the whole Cape. To this place, therefore, the colony, consisting of about 100 people of colour, have been removed, together with the agents, missionaries, teachers, &c.

By the most recent intelligence from this colony, there is every prospect, that the objects of the society will finally be in a good measure accomplished. The natives are friendly to the whites, and to the undertaking; the place of settlement, after so many difficulties, is formed to answer the expectations of the colony—and the people of colour in this country are not unwilling, but many hundreds are known to be anxious to join the colony.

British India Company.

This society was formed in London 1821.

Object—The promotion of the Intellectual and Moral Improvement of the native inhabitants of British India.

The intention of the society is to promote the translation of books into the Hindoo language on an extensive scale; to assist in forming a body of native translators, some of whom may be encouraged to visit England, and be instructed in the English language, sciences and literature; to send out European professors and teachers to India; and generally to adopt all other practicable means of introducing into the schools and seminaries of India, and parts adjacent, the most approved systems of literary and moral instruction.

Hibernian Society.

This society was formed in 1807. Its object is to diffuse religious instruction among the poor in Ireland, and in order to do this it is required, that instruction in the common branches of education, be premised. The society have therefore established schools where the poor Irish can be taught to read and write, and where they receive moral instruction at the same time. Elementary books for children have been published in the Irish language, and have been generally diffused among the poor who attend the schools.

In the report of this society for 1821, it is stated, that the number of schools founded by the society was 575—that 41 new schools had been formed that year, and that the number of scholars under instruction, in all, were 53,233.

The schools, it is stated, are under the superintendence of the following visitors: 176 ministers of the established church; 123 noblemen; 7 dissenting ministers; 35 Roman catholic priests; and 25 ladies.

The number of bibles distributed by the society since its commencement, is 80,000.

The expenditures for the year 1821, for salaries of schoolmasters and agents, purchase of books, printing and stationary, and sundries, amounted to 27,791 dollars.

Calcutta School Book Society.

Formed in 1818, for the purpose of facilitating and assisting the operations of all other undertakings, engaged in Native Education. One of the regulations states, the objects of the society shall be the preparation, publication, and cheap, or gratuitous supply of works useful in schools and seminaries of learning.

The society is proceeding with much vigour in the preparation of elementary tables and books in the Bengalee, Hindoostanee, Persian, Arabic, Sanscrit, and English languages.

Calcutta School Society.

Formed in 1818, with the design to assist and improve existing schools, and to establish and support any further schools and seminaries which may be requisite. It is also an object of this society to select pupils of distinguished talents and merit, from elementary and other schools, and provide for their instruction in seminaries of a higher degree, with a view of forming a body of qualified teachers and translators.

This society has a considerable annual income by subscription, and it is believed that the undertaking will be finally crowned with success. This society has under instruction upwards of 4000 children.

(Paris) Society for Elementary Instruction.

From a report of this society in 1822, it appears that 157 new schools had been formed during the year 1821, making in the whole number, 1400 schools. The French government, it is stated, uniformly support these schools. The society are making efforts to multiply Sunday schools. In several prisons schools have been established with the best effects on the morals of the prisoners. A great number of testaments had been distributed among the scholars.—Near 200,000 children receive instruction from this institution.

(English) Prayer Book and Homily Society.

This society was formed in 1812.

Objects—To offer religious instruction, not only to the poor, who are unable to purchase books, but to the thoughtless, who neglect such instruction. Also to translate the formularies of the church into the different languages of the heathen world.

In the report for 1822, it is stated that the number of prayer books and psalters circulated during the year, was 9433, making the total number of prayer books issued by the society since it was formed 33,730, and the total number of psalters 10,044. The number of Homilies, Articles, and Ordination Services, as tracts, disposed of during the year, were 58,648. Besides this number, the society had printed at Amsterdam 5000 Homilies, 5000 do. at Bremen, 2000 at Malacca, and 8000 at Toulouse, Montpellier, and Monaco. The society have procured translations of Homilies into Spanish, Dutch, German, French, Greek, Arabic, Chinese, and Italian languages. The expenditures of the society for 1822, were 8,222 dollars.

British Foreign School Society.

This society was formed in 1803. It has for its object the general diffusion of such useful elementary knowledge, as may fit the poor for the discharge of the common duties of life; especially to enable them to read the bible, and to induce them to observe the sabbath.

For the furtherance of this object on correct principles, the society have established at London central schools, where those are educated, who intend to teach in the service of the society, either at home or abroad.

At the annual examination of these schools on the 17th anniversary (1822) the committee were gratified with the progress and good order of the scholars. At these schools instruction is afforded to 500 boys and 300 girls. The number of children received into these schools since their establishment is 21,397—viz. 14,188 boys and 7,209 girls.

In Ireland, the British and Foreign School Society have in connection 513 schools, containing upwards of 40,000 pupils, all of which have been established since 1814.

By the assistance of this institution, schools have been established on the same system, or are now in progress in France, Germany, Russia, Italy, Geneva, Asia, Africa, and America.

This society originated in the Lancastrian Institution, and has adopted, in general, its system of teaching.

The expenditure in 1822, of the home society, was nearly ten thousand dollars.

TRACT SOCIETIES.

Church of England Tract Society.

This society was formed in 1811, at Bristol. "Its object is to circulate, in a cheap form, among the poor members of the church of England, her homilies, the lives of her reformers and martyrs,—extracts from their writings, and from the publications of her bishops; with short pieces illustrative of the primitive history, constitution and discipline of the Church."

The yearly reports of this society tend to show that much good has been effected by its exertions. The number of tracts distributed by the society in 1822, was 123,504. The whole number of tracts printed, exceeds 1,500,000.

The expenses of the society during the year 1822, were 2,175 dolls.

(London) Religious Tract Society.

Instituted in 1799. Its object is the diffusion of religious knowledge and moral instruction, by the gratuitous dispersion or cheap sale of varied and appropriate tracts. These tracts are all composed on the principles common to christians; and the society is conducted by persons of various denominations. For the first fourteen years after the establishment of the society, the number of tracts distributed, averaged about one million per year.

The report of the committee at the 23d anniversary (1823) states, that the tracts issued during the year was 5,222,470; and that the whole number issued since the institution of the society, amounted to *forty five millions*. The expenditure for the year, for printing and paper, rent, taxes, travelling expenses, salaries, and incidentals, amounted to 41,065 dollars.

Religious Tract and Book Society for Ireland.

This society was formed in Ireland in 1814, and in 1820 an auxiliary was formed in London, called the *London Auxiliary Society*, in aid of the *Religious Tract and Book Society for Ireland*.

The object of this society is to furnish the poor Irish with books and tracts of a moral, instructive and religious kind, either gratuitously, or at a cheap rate, so as to make such books take the place

of immoral books now in use, as well as to supply those who do not read at all.

In the report for 1822, it is stated, that 8,244 books and 103,427 tracts have been sold during the year. The expenditure for the year had been 11,831 dollars.

New-York Religious Tract Society.

Instituted in 1812. The object of this society is to awaken the attention of the thoughtless and irreligious, to the subject of religion. "To bring the reader to the house of public worship—to awaken his conscience, even in his bed chamber, to draw him as with the cords of a man until he is placed within the sound of the Gospel."

Since the last report the society have published 20 new tracts. During the year, 162,057 English, 6,300 French, and 6,100 Spanish tracts have been sold and delivered. Of these, 15,305 have been drawn out by subscribers, and 30,871 have been delivered to the Female Branch Society. The whole number of tracts printed by the society since its formation, is 1,307,244.

The income of the society for the year, was 2,219 dolls. 84 cts. —the expenditure, 2,143 dolls. 66 cts.

New England (or American) Tract Society.

Formed at Boston in 1814. Object—"to promote the interests of vital godliness and good morals, by the distribution of such tracts, as shall be calculated to receive the approbation of serious christians of all denominations.

The report of this society for 1822, stated, that from the general depository at Andover, there have been issued during the eight years since the society was formed, between two and three millions of tracts. The whole number printed was at that time 2,924,000. The number of pages sent the past year to the depositories, (of which the society has near 100 in different parts of the country) is 3,527,000. Of the Christian Almanac, a source of revenue to the society, 40,000 were sold during the year.

Hartford (Ct.) Evangelical Tract Society.

Formed in 1816. The number of tracts distributed by the society during the year 1823, were 8,203; the whole number distributed since the society was formed, is 294,333. The amount of receipts for the year, was 262 dolls. 20 cts.

New York Methodist Tract Society.

Formed in 1817. During the year 1822 the society published ninety thousand tracts; the expenditure was 319 dolls. 16 cts.

Maryland Prayer Book and Homily Society.

Formed in 1818. Since the society was organized 10,50 prayer books have been purchased, of which number 772 have been gratuitously distributed, and 359 copies have been sold at cost prices. The society have printed 2000 copies each of the first, second and fourth homilies of the church as tracts, of which number 75 have been distributed and 1400 sold.

The Swedish Tract Society, established in 1808, has distributed one million five hundred thousand tracts since its organization. The Baptist Evangelical Tract Society, established in 1811, has distributed four hundred thousand tracts. The Tract Society established in Liverpool in 1814, has already distributed upwards of two million five hundred thousand tracts. Besides the tract societies mentioned, there are numerous others in various parts of the world; some have commenced operations in Asia and Africa.

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